

THE CLERGY REVIEW

OCTOBER, 1951

ARTICLES

PAGE

- | | |
|-------------------------------------------------|-----|
| (1) The Schools Question—How We Stand | 209 |
| By the Bishop of Brentwood | |
| (2) Pre-frontal Leucotomy | 231 |
| By the Rev. J. Diamond, S.J. | |
| (3) Encouragement in Our Apostolate | 240 |
| By the Rev. R. J. Foster | |

NOTES ON RECENT WORK

- | | |
|----------------------------------|-----|
| Politics and Economics | 246 |
| By the Rev. J. Fitzsimons | |

QUESTIONS AND ANSWERS

- | | |
|----------------------------------------------------------|-----|
| (1) Delay in Marriage Tribunal's Functioning | 254 |
| (2) Number of Altar Steps | 255 |
| (3) "Ut Queant Laxis" | 256 |
| (4) Mass After a Mixed Marriage | 257 |
| (5) Counsels in the Code | 259 |
| (6) Pauline Privilege: Catechumen Interrogated | 260 |
| (7) Religious Vocation and Parental Need | 261 |
| By Canon E. J. Mahoney | |

ROMAN DOCUMENT

- | | |
|-----------------------------------|-----|
| Canadian Army Chaplains | 263 |
|-----------------------------------|-----|

BOOK REVIEWS 265

BURNS OATES & WASHBOURNE LTD.

PUBLISHERS TO THE HOLY SEE

28 ASHLEY PLACE, LONDON, S.W.1

Price Three Shillings Nett

For over a century
BURNS OATES

Founded



1847

the
leading Catholic publishers
have been the means by which some of
the greatest

Catholic Writers
have given their thought to the world.

Today
our book shops provide an unrivalled
book service, personal or by mail.

LONDON

129, Victoria Street, London, S.W.1
(Tel. : VIC 2426)

BIRMINGHAM

1, Edmund Street, Birmingham, 1
(Tel. : MIDland 0226)

MANCHESTER

71-73, Deansgate, Manchester, 3
(Tel. : Blackfriars 9696)

LIVERPOOL

30-32, Manchester Street, Liverpool, 1
(Tel. : Central 1011)

GLASGOW

248, Buchanan Street, Glasgow
(Tel. : Douglas 1574)

DUBLIN

21-22, D'Olier Street, Dublin, C.3
(Tel. : 73115)



The CLERGY REVIEW

NEW SERIES VOL. XXXVI No. 4 OCTOBER 1951

THE SCHOOLS QUESTION

HOW WE STAND

MR H. O. EVENNETT in his brilliant little book *The Catholic Schools of England and Wales* has shown very clearly that Forster's Education Act of 1870 gave an immense stimulus, thanks largely to Cardinal Manning, to the building of Catholic elementary schools. The struggle in 1902, which has been described by Mr Beales as the peak of Catholic attainment in the last hundred years, was mainly successful because of the organizing genius of Cardinal Vaughan. The Act of 1944 with the immense scheme of educational reorganization and the vast problem it creates has provided a further stimulus to Catholic organization and action on this all-important question.

It may not be inopportune to sketch in for the clergy an outline of some of the organization and negotiations which have followed the passing of the Butler Act.

As was the case with the Hadow reorganization in 1936, much local investigation and planning has been needed. The 1944 Act required each of the 146 Local Education Authorities in England and Wales to draw up, for approval by the Minister of Education, a Development Plan "showing the action which the authority propose should be taken for securing that there shall be sufficient primary and secondary schools available for their area". These plans involved a survey of Catholic needs in each Diocese, and led in almost all cases to the setting up of a Diocesan Commission for Schools. The Diocesan Commissioners soon became aware not only that there was need for a unified approach to a number of questions but also that much information could be pooled and shared for the common good of the Catholic schools. Eventually in March 1949 a meeting of representatives of the Diocesan Commissioners was arranged in London, and the value of the contacts thus established was so

obvious that meetings at regular intervals have taken place ever since.

The greatly increased demands made on the Catholic Education Council, especially concerning legal points arising out of the new Act, made it obvious that only a full-time secretariat could possibly meet the growing demands, and that the Council urgently required its own office—having been housed through the courtesy of Messrs Arnold, Fooks & Chadwick at 15 Bolton Street for over sixteen years. The Council has at last a home of its own at 27 Great James Street, Bedford Row, London, W.C.1 (Telephone CHAncery 3231/2) and has been most fortunate in securing the services of Mr R. A. G. O'Brien as Secretary. The Bishop of Southwark has kindly ratified his predecessor's decision and has made available to the Council the services of Dr George Winham as Ecclesiastical Assistant.¹

In 1949, in view of the General Election "campaign", a new body was formally approved by the Hierarchy. This is known as the Action Committee, and is now a recognized sub-committee of the Catholic Education Council. The purpose of the Action Committee was to co-ordinate the pre-election activities of the various parochial and other groups interested in education, and to provide a clearing-house of information, a panel of speakers, and supplies of leaflets and other "ammunition" for meetings and interviews. The Committee, sixteen in number, is widely representative of those lay organizations concerned with the schools and includes among its members Catholic representatives of the three Parties in Parliament.

I

There can be no doubt that the interviewing of candidates prior to the General Election was one of the most successful

¹ This reorganization of the Catholic Education Council has meant a very considerable increase in expenses. The Council is very reluctant to curtail the grant which it makes annually to needy Catholic schools, and towards travelling costs of Catholic children—a total of over £8,000 per annum—and is confident that the increase in expenditure will be met by more generous donations from all parishes to the annual Catholic Education Council Collection. It may be pointed out that the efforts of the Council to obtain grant-assistance, the payment of fares by L.E.A.'s, and similar financial aid will effect a considerable saving in diocesan and parochial expenditure.

pieces of work ever undertaken on such a scale by the Catholic body in this country. It meant, in effect, that practically every Member of the House of Commons was made aware not only of our immediate difficulties under the 1944 Education Act, but—what is much more important—of the background and philosophy of the Catholic idea of education. The great public meetings which were held at the Albert Hall, Liverpool, Newcastle, Nottingham, Wolverhampton, Coventry, Oxford, and other places, were very important as an indication of the widespread interest taken by Catholics in their schools, and of the anxiety felt on all sides with regard to their future. Much more important, however, were the interviews conducted with the candidates by Interviewing Committees along the lines which had been so well worked out by the Nottingham C.P.E.A. and were largely inspired by the then Chairman of the Nottingham Diocesan Central Council, Mr W. J. Clarke.

It will be remembered that the Hierarchy had proposed as a result of their October Meeting in 1949, a radical solution to the grave problem which the Act of 1944 was obliging the Catholic community to face.¹ This proposal was rejected by the Minister of Education, and a memorandum by the Ministry of Education on the Hierarchy's statement was issued. On 29 November comments on the Ministry's memorandum were issued by the Hierarchy from Archbishop's House, Westminster.²

It was against this background that the pre-election interviews took place. Not all candidates were pressed to answer the

¹ The solution is proposed in paragraph 10 of the Hierarchy's statement entitled *The Catholic Voluntary Schools: The Problem and a Possible Solution*. "The managers of a Catholic school should be empowered to lease their school to the local education authority who would be bound to accept the lease at an agreed nominal rent, or, where there is a mortgage on the school, at a rent which would allow for mortgage interest and redemption. The local education authority would be responsible for all expenditure connected with the school. In consideration of this the authority would be given the sole power of regulating the secular curriculum and the Church would surrender the right of the Catholic managers to appoint teachers. Teachers would, however, be subject to approval as regards religious belief, character and fitness, by representatives of the Church, and the religious education provided in the school would continue unchanged. The same provisions would apply to new Catholic schools which might be set up by the Church with the approval of the Minister of Education. To meet changes in circumstances there would be provisions under which schools so leased could be closed or could lose their special status."

² The two statements were most usefully published in parallel columns by the *Tablet* in its issue of 3 December, 1949.

questions which the Hierarchy had formulated in their first statement, but reports on the interviews, which were collated by the Catholic Education Council, showed that of the 625 Members of the House of Commons 69 were considered by the Interviewing Committees to be "very satisfactory" in their attitude to the problem, while 219 Members were classified as "satisfactory".¹

Prior to the election and the interviews, however, negotiations had been opened with the Minister with a view to finding a way out of the impasse which Form 18 Schools was causing. This Form had been prepared by the Ministry in order that, when a voluntary school applied for aided status, the Minister could be assured that the Managers were able and willing to meet the expenses "which would fall to be borne by them under Section 15 (3) (a) of the Education Act 1944".² It was obvious that if the estimate made by the Hierarchy that the carrying out of the Local Authorities' Development Plans would involve the Catholic community in costs amounting to between 50 and 60 million pounds, then it would be impossible to show for all our schools that the Managers were "able and willing" to meet these costs. Unless this could be done, however, the Minister of Education would have no alternative but eventually to classify as controlled schools the Catholic schools whose managers he considered unable, even if willing, to meet the cost. It was this threat to the future of the Catholic Schools which made the issue so urgent and provoked a sense of crisis during the General Election.

The matter was fully discussed by the Minister and his officials when, in January, he received at the Ministry a deputation of Catholic Members of Parliament headed by Sir Patrick Hannon and including Lord Perth, Mr Hugh Delargy, Mr Christopher Hollis, Mr John McKay, Mr William Teeling and

¹ The Party allegiances of these Members were as follows:

- (a) "Very satisfactory" . . . Conservative 46; Labour 20; Liberal 1; National Liberal 1; National Liberal Conservative 1.
- (b) "Satisfactory" . . . Conservative 110; Labour 106; Liberal 1; National Liberal 1; National Liberal Conservative 1.

² That is, their share in the cost, either of the alterations to the school buildings necessary to secure that the premises should conform to the Ministry's building regulations; or the building of a substituted or transferred school; or a school for displaced pupils.

Mr W. T. Wells. The results of this interview and the correspondence which arose from it became evident during the debate on the education estimate in the House of Commons in the following May.

While these negotiations were going on, the General Election took place on 23 February, 1950, resulting in an overall majority of seven seats for the Labour Party.¹

The very fine balance between the two Parties seemed to make it clear that there was little hope that any legislation on the lines of the Hierarchy's October statement would be introduced or discussed by the Parties. The problem of Form 18 Schools was acute, however, and continued to be the subject of negotiations both in and out of Parliament. A letter from the Ministry of Education on 11 February proposed considerable modifications and was expressed as follows:

. . . With this in mind we could classify applications from the Managers of existing schools under three categories:

(i) Schools where alterations or rebuilding are, or are likely to be, included in the current or the following year's building programme of the local education authority. The Managers must show that they have a reasonable prospect of raising an annual sum equivalent to half the cost of external repairs plus the *full* amount of the loan charges on an exchequer loan for their share of the estimated cost of the building work.

(ii) Schools which, according to the Development Plan, appear likely to be improved or rebuilt within 10 years of the date of application. The Managers must show that they have a reasonable prospect of raising an annual sum equivalent to half the cost of external repairs plus *three-quarters* of the loan charges on an exchequer loan for their share of the estimated net cost of the building work.

(iii) Schools which, according to the Development Plan, appear unlikely to be improved or rebuilt for more than 10 years. The Managers must show that they have a reasonable prospect of raising an annual sum equivalent to half the cost of external repairs plus *half* the loan charges on an exchequer loan for their share of the estimated net cost of the building work.

¹ The figures (excluding Moss Side, Manchester, where polling was delayed through the death of one of the candidates) were as follows: Labour 315; Conservative and supporters 296; Liberal 10; Irish Nationalist 2.

In all these cases we should expect the usual backing from the Bishop of the Diocese who could of course, where he saw fit, call in aid other resources where the sums available or likely to be available to the Managers would not by themselves reach the standards indicated above.

Where the Managers or Governors of a group of schools falling within categories (ii) and (iii) above have entered into a scheme of association under Diocesan auspices with a view to sharing their liabilities, we should be ready to consider treating the whole group as falling under category (iii)—provided of course that there was a reasonable spread in the timing of the different projects. In such cases it would be convenient and suitable for us to negotiate with the Diocese, if the Bishop wished us to do so, rather than with individual schools, though there would of course have to be an individual application made by or on behalf of each school.

I have not mentioned the completely new school or the school which is due to be discontinued under the Development Plan. In the case of the former, once the school has been provided, the only liability likely to fall on the Managers, and which we would have to consider their capacity to meet, is their share of the cost of any repairs to the exterior of the school buildings. And the same, broadly speaking, is likely to be true of schools scheduled for discontinuance.

These proposals were criticized by the Catholic Education Council and were the subject of comment and discussion during the month of April. It was objected that the Minister's demands were too high, and they were in fact finally modified by Mr Tomlinson in the statement which he made in the House of Commons on 4 May, 1950. His proposal with regard to Form 18 Schools was expressed as follows:

Nevertheless, as I have said, I do see the difficulties which the Churches feel about this Form 18 and I have, therefore, proposed to them that we should administer this matter in a way which will, in my view, substantially meet the point that is made.

What I am prepared to do is to assess their ability to meet their obligations by reference to a sort of sliding scale. In other words, the criteria applied to their statement of resources on Form 18 will be progressively more lenient according to whether

the work is likely to be done within two years, in under 10 years or in more than 10 years. Where the work is to be done within two years—that is to say, where the work is included in a building programme or is expected to be included in the next building programme—it is clearly reasonable that the managers should be able to find the necessary money to meet their share of the loan charges.

Where the work is not going to be carried out within two years but is likely to be carried out within 10 years, I propose to ask the managers for information about their prospects of raising 50 per cent of their share of the capital charges. In a more remote case again, where the rebuilding of the school is not likely to take place within the next ten years, I am prepared to grant aided status if the managers can show a reasonable prospect of being able to raise 25 per cent of their share of the capital charges. Where a number of schools are grouped together for these purposes under a diocesan scheme, I am prepared to regard all the schools as eligible for the most favourable treatment.¹

This was, of course, a very notable concession, and represented a considerable reduction in the demands set out in the Ministry's letter of 11 February. It meant, in effect, that it would be possible for Catholic voluntary schools to obtain the financial benefits of aided status even though the managers or governors could not show that they could raise more than one half or even possibly one quarter of the annual cost of servicing a loan.

II

The concessions made by the Minister, while avoiding a crisis, did not in any way reduce the ultimate cost which the Catholic community in England and Wales was expected to bear. Hence, during their meeting in Low Week 1950, the Bishops, recognizing that both Parties had rejected the proposal

¹ *Hansard*, 4 May, 1950, Col. 1939-40. This debate was remarkable for the excellent speech made on behalf of the Catholic schools by Mr Leslie Hale, the Member for Oldham West. Mr Hale, the Rev. Gordon Lang (Stalybridge) and Mr Leslie Lever (Ardwick, Manchester), although not themselves Catholics, have been among the most active Labour supporters of the Catholic schools.

contained in their statement of the previous October, made an alternative proposal to meet immediate difficulties. This proposal was expressed in the following terms:

In their Memorandum of October 1949, the Hierarchy suggested a practical long term solution which has not so far found favour with the Minister. While the Hierarchy are still of opinion that a solution on these lines would be the most likely to give permanent satisfaction, the pressing need for immediate action prompts them to offer an alternative solution which might at any rate be adopted as an interim measure. In suggesting this solution the basis of their approach is that the most essential part of the child's education takes place in the classroom itself. While Catholics will always support the demand for proper provision for health, physical well-being, hygiene and social training, they must, like all people who have the real interests of education at heart, regard these aspects of education as subordinate to the essential purpose of educating the mind and the spirit.

Approaching the matter from this point of view, it may truly be said that the essence of the Catholic school, to which all else is subsidiary, is the classroom itself. It has already been recognized by Parliament, notably in Section 4 of the Education Act, 1946, that there are some parts of the school premises for which the managers and governors should be under no financial responsibility. It would be a natural and logical application of principles already accepted if the financial responsibility of the managers or governors of an aided or special agreement school were limited to the provision and alteration of the classrooms, together with the carrying out of a fair proportion of the external repairs, having regard to the extent to which the building to be repaired consists of classrooms and other accommodation.

The interim solution which the Hierarchy now propose may be summarized as follows:

Alterations and repairs to existing schools

The managers or governors would be responsible (with the assistance of the maintenance contribution payable by the Minister under section 102 of the 1944 Act) for any alterations to the school building which may be necessary for the purpose of securing that school classrooms conform to the prescribed standards, and for such part of the cost of repairs to the exterior of the school building as is properly referable to that part of the building which consists of classrooms.

Transferred schools

The local education authority would, as now, be responsible for providing the new site, and the managers or governors would be responsible (with the assistance of any grant which may be made in accordance with section 103 of the Act of 1944) for so much of the cost of constructing the new buildings as is referable to the classrooms.

Substituted schools, schools for displaced pupils and wholly new schools

The managers or governors would be responsible for so much of the cost of providing the school (including the cost of providing a site) as is attributable to the provision of classrooms, the remainder of the cost being borne by the local education authority. In the case of substituted schools and schools for displaced pupils, the Minister would retain his power to make grants to the managers or governors in respect of their share of the cost under sections 103 and 104 of the Act of 1944.

Where the provision of a new school or the alteration of an existing school is governed by a special agreement, the managers or governors will be receiving a grant from the local education authority in respect of the cost of the works covered by the agreement. Works provided for by a special agreement would accordingly be excluded from the foregoing proposals. After such works had been carried out, however, any later alterations or repairs to the school would be governed by the principles proposed for existing schools.

These proposals are simple in conception. Their practical application would obviously have to be worked out in detail, but the Hierarchy feel that this would not present great administrative difficulties. The merit of the proposals is that they secure an acceptable allocation for the time being between voluntary and public funds of the cost of providing the classroom, which is the kernel of the system, while leaving public funds (to which Catholics, like others, make their just contribution) to bear the cost of providing the other services and amenities which public policy requires.

The Hierarchy do not suggest that these proposals should be applied to single school areas. They are content that any Catholic school which serves a single school area should remain subject to the provisions of the existing Acts.

The proposal was submitted to the Minister of Education on 20 April, 1950, together with a letter which contained the following passage:

The Catholic body made last October the proposal for a permanent solution to the problem of the Catholic voluntary schools. We recognize that this was a radical proposal similar in many respects to the successful settlement achieved in Scotland in 1918. In view of the criticisms which were made against this proposal, we have discussed an alternative scheme which we think has a number of important advantages. In the first place, it does not involve a radical alteration of the settlement made in 1944. It would involve no amendment to the 1944 Act, although we recognize that it would involve some amendment to Section 4 of the 1946 Act. It preserves the principle of a substantial contribution from the voluntary bodies in the provision of voluntary schools, but we think it strikes a better proportion between the costs which would fall to the voluntary bodies and those which would fall to the Local Education Authorities.

It appears that, at the same time, but independently, an approach on somewhat similar lines had been made by the Church of England. In his opening speech on 4 May, 1950, Mr Butler said, "For example, I heard of a proposal from the Church of England that sanitation, not being a religious subject, should be removed from the purview of the school managers and given back to the authorities." Mr Hale and Mr Hollis both suggested that a conference to discuss these proposals might be called by the Minister. After his Parliamentary Secretary had thrown out a hint in the House that such a conference might be possible, the Minister decided to reject both approaches. With regard to the Catholic proposals he wrote on 20 May as follows:

I will come back to the financial implications of your proposals, but I may say at once that I should not find it possible to agree that the distinction drawn by the existing law between the school buildings and the kitchen, dining and medical accommodation affords any valid ground for distinguishing in the way you propose between the classrooms and the rest of the school buildings, or that the one "follows naturally and logically" from the other. As I see it, the line is now drawn not so much between different parts of a school as between accommodation which is required for the purposes of education as it is now conceived and

accommodation which is needed for the purposes ancillary to education—i.e. medical inspection and treatment, and school meals. I can see no justification on educational grounds for the view that classrooms are the only part of a school in which real education is carried on. Practical rooms, laboratories, halls and gymnasia all have an essential part to play in the educational process. In any case it would be a quite retrograde step to suggest in any way that an educational activity carried on outside a classroom is in some sense less important or less essential than classroom teaching.

As a Methodist I hesitate to follow you on to your own ground but, recognizing the possibility that I may be in error, I should have thought that there were even certain dangers from the Roman Catholic point of view in suggesting a step which might lead to a reversal of the present tendency to think of education more and more as an integrated process, a tendency which is reflected in the actual planning of school buildings. Nor, I imagine, would you and your colleagues admit that the teaching of biology, for instance, could, or should be, considered as a matter entirely unrelated to the children's other activities and interest, or that the corporate act of worship held in the hall should have no denominational significance in an aided school.

And Mr Tomlinson concluded :

I am bound, therefore, to conclude that discussion of your latest proposals would not really be profitable and that the right course . . . is to give the new arrangements for dealing with Form 18 Schools a fair trial and not run the risks involved in upsetting the 1944 settlement.

III

It became increasingly clear not only as a result of statements made by the Minister himself, but also in view of the opinion expressed on behalf of the Conservatives by Mr Butler, that neither Party in the House would consider any proposals which appeared to re-open what they called the "settlement"

of 1944. All that could be expected was possibly minor adjustments to meet particular difficulties which had not been foreseen when the 1944 Act was passed.¹

Sympathy from many Members on both sides of the House was not lacking and contact was maintained through Mr Hollis with the Conservatives, through Mr Mellish with the Labour Party, and through Lord Perth with the Liberals and the House of Lords. It seemed obvious, however, that no proposals would be considered which might appear to be contentious or which seemed likely to provoke religious bitterness. For this reason it was felt that an approach should be made on behalf of the Catholic Education Council to the Church of England National Society and, if possible, to representatives of the Free Churches. In fact, several valuable meetings were held. These meetings led to the drafting of two memoranda which attempted to summarize the most immediate difficulties which were being experienced by the voluntary schools and to suggest some means of easement in these problems. Apart from such questions as the payment of fares by Local Authorities for children attending voluntary schools, and the possibility of granting voluntary aided status to non-fee-paying independent schools whose buildings were not quite up to the standards of the Ministry's building regulations—both points which could be met, it was felt, by administrative action—the main problem was concerned with Section 104 of the 1944 Act and the grant which was to be made available for "displaced pupils" under this Section.²

¹ It may be worth putting on record that both sides of the House have recognized that the Act of 1944 was in no way accepted by Catholics as a "settlement".

² Section 104 reads as follows:

(1) Where the Minister has approved proposals submitted to him under subsection (2) of section thirteen of this Act that any school proposed to be established should be maintained by a local education authority as a voluntary school and has directed that the proposed school shall be an aided school or a special agreement school, then, if the Minister is satisfied that although the proposed school will not be in substitution for one or more discontinued schools, yet the establishment thereof is wholly or partially due to the need of providing education for a substantial number of displaced pupils, he may by order certify as expenses attributable to the provision of education for displaced pupils so much of the amount expended in the construction of the school as is in his opinion so attributable, and may pay to the managers or governors of the school a grant not exceeding one half of the expenses so certified:

Provided that no grant shall be payable under this section to the managers

The payment of grant under this Section clearly depended upon an ideal arrangement by which it was envisaged, for example, that a certain number of all-age elementary schools would be "decapitated" after a new school had been built to provide accommodation for the "displaced pupils". In practice, owing to the holding up of building programmes and the planning of vast new housing estates and new towns, it has been found that the conditions laid down by Section 104 in its definition of "displaced pupils" are not, in fact, being fulfilled and that, in consequence, it has become likely that no grant under this Section will be available for a number of new schools which, although providing for Catholic children transferred from other Catholic schools, could not include them in the definition of "displaced pupils".

The difficulty was particularly grave on new housing estates where in some cases no Catholic school was available for miles around. In view of the fact that the Ministry would not sanction new building on purely denominational grounds and that, as a consequence, Catholic children were being obliged to attend county schools, a temporary expedient was proposed. It was suggested that as an interim measure it might be possible "to make some arrangement on these new housing estates by which the Catholic children could be grouped together for the time being under Catholic teachers even if it were necessary to allocate some part of the primary school building for this purpose. The children are already, in fact, in the schools. All that would be entailed would be a regrouping within the existing accommodation".

The Minister replied on 16 June that besides grave

or governors of a special agreement school in respect of any sums expended by them in the execution of proposals to which the special agreement for the school relates.

(2) For the purposes of this section—

- (a) the expression "displaced pupils" means, in relation to any such proposed school as aforesaid, pupils for whom education would, in the opinion of the Minister, have been provided in some other aided school or special agreement school if that school had not ceased to be available for them in consequence of its having ceased to be used for providing both primary and secondary education or in consequence of a substantial reduction in the number of pupils for whom education is to be provided in it; and
- (b) any sum expended for the purpose of providing a site for a school shall be deemed to be expended in the construction of the school.

administrative difficulties there were "insuperable legal objections" to such a suggestion. "For one thing, since the school would be a county school the collective worship could not be distinctive of any particular religious denomination and the religious instruction would have to be in accordance with the agreed syllabus."

It was thus clear that a situation was arising which had not been foreseen in 1944, and which, in view of the development of new housing estates and new towns, was likely to deprive the promoters of voluntary schools of the grant which they had been led to expect under Section 104. It was also obvious that there was no solution to this problem unless the Section itself could be amended. Attention was, therefore, focused on this point in the second of the two memoranda.

These memoranda were discussed with groups of sympathetic Members from both sides of the House of Commons and conversations also took place with representatives of the other interests in education. In March 1951 an article in the *Tablet* by Mr Hollis showed very clearly that the Section in question had had no place in the original Bill. It was introduced in Committee on 9 May, 1944, by Mr Chuter Ede, then Parliamentary Secretary to the Board of Education. In this clause the displaced pupils were defined as "pupils for whom education would in the opinion of the Minister have been provided in some other aided school or special agreement school if that school had not ceased to be available for them in consequence of their parents having ceased to reside in the area served by it, or in consequence of its having ceased to be used for providing primary and secondary education".

The change in the wording of the clause was made in the House of Lords on the motion of Lord Selborne, who claimed that the alteration clarified without altering the intention of the definition of displaced pupils.¹

The alteration was accepted by the Lords and the amendment passed the Commons without debate or division. Unfortunately it has now been found that the amended clause imposes a new condition which in the circumstances of the present seems likely to deprive us of a considerable part of the

¹ See *Tablet*, 10 March, 1951, p. 186.

grant which the clause was intended to make available for us. The phrase in question is the last part of the definition of "displaced pupils" and requires that the school from which these pupils are displaced shall have ceased to be available for them "in consequence of a substantial reduction in the number of pupils for whom education is to be provided in it". This condition is in many cases not being fulfilled on the new housing estates where the system of allocating houses means that children are brought into the estate from a wide variety of schools in none of which can it be said that there has been "a substantial reduction in the number of pupils". Furthermore, if a child from a Catholic school enters a county school—a circumstance which is inevitable for a time on many new housing estates—he ceases to be eligible for consideration as a "displaced pupil".

From the terms of the debate in the House of Commons last July it seems probable that this question is now receiving the careful attention of the Minister. In the debate Mr Hollis made the following points:

"There is a sixth question of a somewhat different nature and I fully appreciate that it may not be possible for the right hon. Gentleman to give an immediate answer today. If it is possible I shall be delighted. That is the question of the voluntary schools, upon which I would like to say a word. I think no one in any quarter of the Committee is not anxious to make any contribution that he or she may be able to make to prevent the recrudescence of that sectarian strife which has been such a great enemy to the cause of religion and of education. . . .

"As we all know, unforeseen problems have laid a burden on the voluntary schools a great deal heavier than was foreseen at the time of the 1944 settlement. It is also obvious, whether we like it to be so or not, that it is not practical politics in the immediate future, or in such a Parliament as this, entirely to overthrow the whole system of religious education in this country, and practical politics only allow us to hope to get through a solution which is within the spirit of the 1944 settlement.

"Is there a line upon which that problem can hopefully be

approached within the spirit of the settlement? I believe there is. The general principle of denominational education in this country is that a denomination had to find the cost of building their own buildings and gets fifty per cent for their maintenance. But it was recognized, even in 1944, that there would be a special problem of the displaced pupils in the years after the war.

"In point of fact that problem has proved a much graver one than had been foreseen. Nearly all the building that will be done for the next fifteen years will be for displaced pupils. In order to give special treatment there Parliament introduced Section 104 into the 1944 Act by which special grants were to be made to schools that could show that they had a substantial number of displaced pupils. The Home Secretary was Parliamentary Secretary to the Ministry of Education when that section was introduced, and he will remember that it was accepted unanimously by the House at that time.

"In the form in which it was first introduced in the House it was almost exactly suited to what the voluntary schools want to have today. Then an Amendment was introduced, in another place, calling itself a clarifying Amendment, not in any way changing the sense of the definition, but in fact changing it very considerably. It meant that a displaced pupil's grant could not be obtained unless there were not only a number of displaced pupils in the new school, but that there was an old school which had lost a large number of those pupils, which made the provision a great deal less valuable.

"This is not the occasion to dictate what the precise wording should be, but there could not be a point on which the voluntary schools could more justly say that what they are asking for is in the spirit of the 1944 settlement because what would suit them perfectly would be for the Section to be put back exactly as Parliament considered it rather than, by what is little more than an accident of wording, for it to be as it now runs in the present Act.

"If that could be done—I am not prepared to say what precise wording should be used, the Minister could not take a decision until he has consulted all the interests concerned—I believe that the sectarian issue could be taken out of politics

for fifteen years, and if it is taken out for that length of time I sincerely hope it can be taken out of politics for good. If we were able to do that, whatever verdict history may pass upon this Parliament for any of our other activities we should, for that at any rate, be remembered with gratitude."¹

Mr Tomlinson replied to this by saying that he was considering certain proposals submitted to him on behalf of the voluntary schools.² His statement may be taken as the first official indication since the General Election that our plea for financial relief has not passed altogether unheeded, and that the interviewing of candidates prior to the Election is beginning to have some slight effect.

IV

While these negotiations were going on, the Minister was also approached on another point. It had been obvious in November 1949 that the estimate made by the Hierarchy concerning the cost to be met by the Catholic community was not entirely acceptable to the Ministry.³ It was felt that little progress in negotiations could be made until some agreement

¹ *Hansard*, House of Commons, 24 July, 1951, Cols. 1989-91. Miss Frances Horsburgh had previously referred to this problem facing the voluntary schools.

² "Several hon. Members mentioned voluntary schools and the hon. Member for Devizes referred to them. I pretty well agree with what was said on this question of the denominations having to find large sums of money over a period of years. I think that to re-open the general settlement of 1944 would lead to a situation which no party in this country could really face. But—and I cannot say more than this at this moment—I have before me certain proposals for meeting some of the particular difficulties which are being most acutely felt by the denominations at the present time.

"I am considering these proposals very carefully and, of course, sympathetically. I cannot yet say what my decision will be and hon. Members therefore will not expect me at this stage to make any statement about it. Further, I should like to make it clear that in any case I should not contemplate any changes that would interfere with the general settlement. I think the Committee will appreciate that when we can find a basis upon which some alleviation can take place, it will be to the advantage of education generally in this country."—*Hansard*, House of Commons, 24 July, 1951, Col. 1997.

³ Thus the Ministry's memorandum contained the following observations:

"Costs have, of course, risen far above the 35 per cent assumed in 1943. The actual figure of £50-£60 millions, however, now quoted by the Hierarchy
Vol. xxxvi

had been reached on these costs. On 29 March, in the course of an interview, the Minister agreed that his Department would prepare a fresh estimate of the cost which would fall to the Catholic community in carrying out the proposals contained in the Local Authorities' Development Plans.

During 1950 the Ministry submitted their estimates to the C.E.C. for comment before publishing them, and it was found that they agreed substantially with estimates made by the Diocesan Commissions for Schools.

The Parliamentary Secretary to the Ministry of Education gave the figures to the House of Commons on 22 March, 1951. He summarized the position by saying that the net initial capital cost to the Catholic community of bringing existing schools for nearly 400,000 children up to standard is estimated at £28,500,000. The cost of providing new school places for about 170,000 children is estimated to amount to just over £23 million.

The details circulated in the official report are as follows :

as the probably eventual liability of the Roman Catholic community shows far too great a disparity with the estimate of £10 millions made by the Board of Education in 1943 to be accounted for by rising costs and standards alone. Precise estimates are obviously out of the question, if only because much of the building cannot be put in hand for some years to come, but an examination of the Development Plans submitted by Local Education Authorities indicates that a more realistic assessment of the Roman Catholic community's share of the costs of the work covered by the 1943 forecasts (i.e. the rehabilitation and replacement of existing Roman Catholic schools, including the provision of new special agreement schools), would be in the region of £20-£30 millions.

It appears, therefore, though the Hierarchy have not indicated the basis of their calculations, that a substantial proportion of their estimate must be attributable to the cost of building completely new schools. The Act did not, of course, contemplate that the denominations should be relieved of the initial expense of providing additional voluntary schools, and the assessment made by the Board in 1943 did not and was not intended to allow for this factor."

Concerning which the Hierarchy made the following comment :

"Our estimate of £50 to £60 millions was based on the estimates of Managers' costs supplied by certain Local Education Authorities. These estimates were then averaged over the whole country, and our estimates covered all schools included in the Development Plans and excluded all costs to be paid by grants from the Ministry and Local Education Authorities."

THE SCHOOLS QUESTION

227

ENGLAND AND WALES

ROMAN CATHOLIC SCHOOLS

Estimated Initial Capital Cost of Implementing Development Plan Proposals

Expenditure
£000s

Share of initial capital cost to be met by:	"Maintaining facilities"					New (additional) school places
	Alterations to existing schools	Transferred and rebuilt schools	Substituted schools and schools for displaced pupils	Special agreement schools	Total	
Managers and Governors ..	4,150	7,400	11,075	5,750	28,375	23,150
*Local Education Authorities	—	1,800	2,100	18,750	22,650	2,350
Exchequer Grant to Managers and Governors ..	4,150	7,400	11,075	—	22,625	—
Total ..	8,300	16,600	24,250	24,500	73,650	25,500

* Subject to grant aid from Ministry of Education.

"The estimate assumes that all Roman Catholic schools will become aided or special agreement schools and that in general the development plan of the local education authority, even where it has not yet received my right hon. Friend's formal approval, represents the best practicable forecast of future educational needs. It should be remembered, however, that individual projects included in development plans require detailed consideration and approval when the time comes to carry them out, and the extent to which particular projects are eligible for grant under Section 102-104 of the Education Act, 1944, will depend on the circumstances at that stage.

"The scope of the estimate is limited to the initial capital cost of building work. It excludes, for example, the cost of furniture and equipment, which is provided by the local educa-

tion authority; any interest charges to be met by the managers or governors for loans raised to finance their share of the initial capital cost; and any sums accruing to the managers or governors from the sale of discontinued schools or from war damage payments.

"The cost of the building work has been estimated on the basis of the current ceiling figures for net cost (£140 per place for most primary schools and £240 per place for most secondary schools). Allowance has also been made for external works, such as the construction of roads and paths on the site which are excluded in the calculation of net cost per place.

"The local education authorities' contribution covers the provision of dining facilities, medical inspection rooms, playing fields, etc. The cost of this work, much of which is physically inseparable from the main building work, has been apportioned on the basis of percentage figures obtained from an examination of recent school building projects. In the case of special agreement schools the local education authority also contributes 50-75 per cent of the capital cost of the rest of the building work.

"It is impossible to forecast the length of time which it will take to implement completely proposals in development plans; but the total expenditure given in the table is bound to be spread over a considerable number of years. Generally speaking, managers and governors of aided schools can apply for Exchequer loans in respect of their share of the expenditure included under the general heading of "Maintaining Facilities", such loans being available in normal cases for a maximum period of 30 years.

"Once these capital costs had been met the only expense falling on the managers or governors would as in the case of existing aided or special agreement schools, be the cost of external repairs and of any further alterations which might be found to be necessary, and towards these they could expect a grant of 50 per cent from my Department. All the other expense of maintenance, including the salaries of the teachers, would fall on public funds."

On this statement the Catholic Education Council made the following comment:

1. It will be noted that the total estimated gross cost of carrying out the Catholic proposals in the Development Plans amounts to £99,150,000. Of this sum, £51,525,000 is the share which the Catholic community will be expected to bear.

2. The Minister indicates that the cost of the building work has been estimated on the basis of current ceiling figures for nett cost. It will be remembered that these figures were determined by the Ministry of Education's Circular 215, dated February 27th, 1950. In October, 1949 (before these ceiling figures were fixed), the Hierarchy estimated that the total eventual cost to the Catholic community seemed likely to be a sum of between £50m. and £60m.

3. In the Ministry of Education's Memorandum of November, 1949, it was stated that the Catholic community's share of the cost of the work covered by the forecast of 1943 would be in the region of £20m. to £30m. The Hierarchy in their reply stated that their estimate covered all schools included in the Development Plans and excluded all costs to be paid by grants from the Ministry of Local Authorities.

4. The Minister refers to factors (e.g. the price received for sites of discontinued schools and war damage payments) which would tend to reduce cost to the Catholic community. There are, of course, also some factors which would tend to increase the cost. For example, in many Development Plans site costs have not been given, and are, therefore, not included in the Ministry's estimate. The reference to the cost per place for "most" secondary schools naturally does not include probable higher cost per place for secondary grammar and secondary technical schools.

5. Although there are differences in detail, the Diocesan Schools' Commissions agree to the substantial accuracy of the Ministry's estimate.

6. It should be noted that, in a number of cases, Diocesan plans are still incomplete. This has been recognized by the Ministry with regard to certain Dioceses, and addenda to existing Development Plans have also been made for other Dioceses. We estimate that the nett increase of costs under this head will be about £800,000.

It should be noted that the published figures justify the estimates made by both the Ministry of Education and the Hierarchy in the autumn of 1949. The cost of altering our existing schools comes to about £28 million, while the total bill amounts to over £51 million.

It will be seen that the Ministry estimates that the cost falling to the Catholic body for building schools for displaced pupils will amount to something more than £11 million and

that there will be an Exchequer grant of the same amount available for the managers and governors of these schools. In fact the grant for displaced pupils is estimated to be almost half the total Exchequer grant for "maintaining facilities". It is this grant or some part of it which we are in danger of losing, especially in new housing areas. How many children will fail to count as displaced pupils unless the Act is amended it is difficult to say. Even if only one-fourth failed to do so the loss to the Catholic body may be between 2 and 3 million pounds. To preserve this grant—which was foreseen and intended by the legislation of 1944—it may be necessary to amend the present Section 104. Such an amendment would be fully in keeping with the intentions of those who passed the Act and could not justly be called a "disturbance of its provisions".

What of the future?

It seems to be admitted on all sides that there is a notable change of attitude towards the voluntary schools, and a wider recognition of their importance and the place they ought to occupy in the public system of education in this country. On the other hand it seems generally agreed that it would be inopportune at present to suggest any radical revision of the Act of 1944 as regards the denominational schools. The situation was perhaps best summed up by Mr Hollis in the House of Commons when he urged that if the special problem of displaced pupils could be solved, "I believe that the sectarian issue could be taken out of politics for fifteen years, and if it is taken out for that length of time I sincerely hope it can be taken out of politics for good." It is along such lines that a solution to our problem is most likely to come, and that our claim for justice and full equality of treatment may finally be met.

✠ GEORGE ANDREW

Bishop of Brentwood

PRE-FRONTAL LEUCOTOMY

PRE-FRONTAL Leucotomy, or, as it is called in America, Pre-frontal Lobotomy, is an operation which is being thrust upon public awareness in many ways at the present day. While a well-deserved tribute must be paid to the medical profession for the general objectivity and sobriety of their writings upon the subject, more popular literature has, unhappily, been less discreet, and the B.B.C. too has lent itself to unfortunate exaggerations. There is perhaps some excuse, but there is also danger in thus evoking popular enthusiasm, for this operation marks the turning of modern medicine to the treatment of mental disorders by surgical means, and though it is still dimly groping, yet sufficient success has been achieved to fire the imagination with the future possibilities of this new field of surgery—"Psychosurgery . . . the surgical treatment of mental disorders", to give the name coined by two of its most distinguished American pioneers¹—and to make men take all too lightly the very serious consequences which the operation may bring in its train.

First performed in 1935, the operation was quickly taken up in America, where by 1949 some 8000 "lobotomies" had been performed. It did not become generally accepted in this country until 1942, but by the end of 1944 had been performed 1000 times.² Since then the first cautious misgivings have been set aside, and the use of leucotomy is becoming increasingly widespread. Accordingly priests are likely to be consulted more and more frequently as to the morality of the operation, and the question is not without interest to the moralist, because though the case does not require new principles it does apply them in a new way.

The term "leucotomy" (Greek *leukos*, white) means a cutting of the white matter of the brain, i.e. the white conducting fibres which on either side connect the right and left pre-frontal lobes

¹ *Psychosurgery in the Treatment of Mental Disorders and Intractable Pain*, by Walter Freeman and James W. Watts. First published 1942. 2nd edn. Oxford, 1951.

² *Pre-frontal Leucotomy in a Thousand Cases*, a Survey issued by the Ministry of Health Board of Control (H.M. Stationery Office, 1947).

of the brain (just inside the forehead) with the thalamus, which is a sort of neural relay-station at the base of the brain. The operation was devised by the Portuguese Egas Moniz (who had been impressed by the placid behaviour resulting in chimpanzees from the removal of the frontal lobes) as a remedy for those whose emotional tension was so great as to render them insane. Though the operation is still in the empirical stage and its rationale is not really understood, the pre-frontal lobes are believed to be in some way connected with thought, while the functions of the thalamus are concerned with feeling and emotion, and the aim of the operation may be roughly described as the breaking, or at least weakening, of the connection between the patient's thoughts and his emotions, and so setting his mind free to function more normally.

The operation is still by no means stereotyped, each exponent having his own technique, but what may be called the standard operation consists in the drilling of a small hole in the skull just behind the temple on one or both sides and the insertion of a dull rounded instrument which is then moved up and down so as to cut the fibres. The procedure is a "blind" one in the sense that the surgeon cannot see the tissues he is cutting, but this is less disadvantageous than it might seem and so far all attempts to enable the surgeon to see the tissues have involved a much larger opening in the skull and a higher risk, without, it would appear, appreciably better results. Around this standard operation have clustered a number of analogous operations—Topectomy (the removal of a portion of the grey matter of the frontal lobe), Cortical Undercutting and Rostral Leucotomy (cutting at the point of junction of the grey matter and white fibres), Thalamotomy (piercing through the top of the skull with an electric needle and destroying a portion of the thalamus), and Transorbital Leucotomy (inserting the instrument through a hole in the thin bone of the eye-socket). One reason for the exploration of these analogous techniques, which are still largely experimental, is the desire to lessen the personality changes resulting from the standard operation. So far, however, it seems true to say that those modifications which produce less drastic personality changes are less likely to effect a cure.

The main indication for leucotomy is emotional tension of such great severity as to incapacitate the patient for ordinary life, e.g. extreme obsessional states; the general aim of the operation being to reduce the load of emotion so that the patient is able to control his mental life once more. By its means many chronic mental cases who would otherwise have been doomed to pass the rest of their days in a mental institution have been enabled to return home to their families and to resume their former occupations. It is claimed that about one-third of the cases treated recover to this extent; one-third, though not fit to be allowed home, are so improved as to become much more placid, more contented and easier to nurse; while the remaining third fail to show any improvement. When the alternative is to remain hopelessly mad in a mental institution, an operation which will restore one in three to normal life is not lightly to be thrust aside. But leucotomy is often recommended in much less extreme cases in which it is by no means so clear that the operation is justified.

For there is a price to be paid. First there is the risk of death—usually reckoned as about 3 per cent, though it may be greater if the patient is in poor physical condition; and the risk of developing epileptic fits, a risk perhaps as high as 10–12 per cent.¹ Then there is the actual physical damage to the brain, with its inevitable repercussion on the psychic level by changes in the personality—it should be emphasized here that in speaking of “personality changes” the term is used not in the theological sense of ontological personality (which of course remains unchanged), but it is the *psychic* personality which is referred to. This personality change constitutes the main part of the price to be paid; the matter is by no means fully understood yet, and the extent of the change cannot be forecast, but it always occurs to some extent and the probability is that it will be appreciable. It is difficult to give either a brief summary or a completely objective account of the changes—some element of interpretation and systematization inevitably enters. But the task has been made easier by two works recently published: a detailed and admirably digested account by Partridge of observations made by him in the course of a full and detailed investi-

¹ Partridge, p. 25–6. Greenblatt, pp. 470–1.

gation in this country,¹ and an excellent, though less detailed, American report based on the study of 205 patients made at the Boston Psychopathic Hospital.² The following, then, is an indication of the *directions* in which the personality is likely to lose, with a reminder that the loss may occur in all degrees from the comparatively insignificant.

The affective load is reduced for bad as well as for good: interest, affective drive and activity are all lessened, leading not merely to placidity and an easy-going absence of worry,³ but even to apathy and indifference. There is a loss of the power of self-restraint, shown in increased irritability and an outspokenness often quite embarrassing—it is this feature which is said to be most trying to those who have to live with the patient. There is often greater talkativeness and sociability, but emotion is shallower and self-centred, with reduced consideration for others. It is disputed whether the native power of intelligence is reduced, but the power of applying it in practical life certainly is. There is reduced power of concentration and attention, reduced deliberativeness and power of abstract thinking, “the total pattern of reaction is simpler, marked by an essential tendency towards avoiding discomfort and courting pleasure, with lowered standards of criticism, reduced self-awareness and diminished self-control”.⁴ In general it is the finer qualities of the personality which suffer most. Again it must be emphasized that this is a description of the tendency and general trend of personality change: there is always some degree of loss, but Partridge found that in about 25 per cent of the cases cured—say 8 per cent of the cases treated—it was practically negligible. The apparent change may be very striking, but it seems always to take place within the general framework of the patient’s character.

Turning to the moral and religious sphere, we find the understanding and will, and hence moral responsibility, sub-

¹ *Pre-frontal Leucotomy—a Survey of 300 Cases personally followed over one-and-a-half to three years*, by Maurice Partridge. (Oxford, 1950.)

² *Studies in Lobotomy*, edited by Milton Greenblatt, Robert Arnot, Harry C. Solomon. (London, 1950.)

³ One such change is amusingly described by the wife of a patient: “He used to put oil in the car every time he went out. Now he doesn’t put in any at all.” (Partridge, p. 88.)

⁴ Partridge, p. 471.

stantially intact, but the patient is less able to apply himself to practical problems and to exercise foresight; his basic moral principles and religious belief and disposition remain the same, but the feelings and interest are lessened, the personality is less engaged, and observance tends to become a matter of cold duty.¹ There is lessened scrupulousness as to peccadilloes, and many observers note a falling off in church attendance.² All this may perhaps be summed up in the oft-quoted phrase of Hutton that, "if there is some diminution of virtue, there is no corresponding increase in vice".³ Once more it is to be observed that these are trends, and it should be added that even though they do appear, it may be that the patient will subsequently grow out of them. It is a striking feature of the operation that the patient "continues to make adjustments not only for months, but even for years after the operation, so that no one can be sure yet if any limit is reached beyond which further improvement cannot be expected".⁴ Indeed it is a mistake to look for results too early. "In assessing complications and results," says Moore, "it has been found impossible to state anything definite before at least six months have elapsed after the operation."⁵ The immediate consequence of the operation is usually a state of apathy and mental confusion, even of an almost vegetative condition of existence, and a long period of rehabilitation is necessary to supplement the operation and enable the patient to resume his mental life again. It is usually necessary that at first the rehabilitation should be in expert hands and a full course of psycho-therapy may be required, but later great benefit will be derived from a "relaxed understanding environment", such as may be expected in a good home atmosphere.⁶

Enough has been said to show the nature of the operation. Briefly, it is a question of doing a certain amount of anatomical

¹ Partridge, pp. 293-5, has a most interesting account of a girl who, after leucotomy, retained sufficient insight to institute a comparison between her post-operative and pre-morbid states: "I was terribly keen to . . . do my very best . . . now I don't get the same promptings, and the things I don't want to do are harder to do. . . . Feelings don't enter into it now, just duty. . . . I just carry on in a cold sort of duty."

² Partridge, p. 104; Greenblatt, p. 177. Greenblatt, p. 221, cites the case of "a young male patient, who after lobotomy was remiss in his church attendance, because, as he said, 'Mass was too long.'"

³ *Journal of Mental Science*, 93 (1947) 31.

⁴ *Proc. R. Soc. Medicine*, 39 (1946), 443.

⁵ Partridge, p. 78.

⁶ Greenblatt, p. 472.

damage to the brain,¹ which will relieve pathological emotional tension, but at the same time produce a restriction, uncertain in extent, of the psychic life and personality. The fact that there are both good and bad effects has misled certain authors into attempting to apply to leucotomy the principle of double effect; this is clearly a mistake, for the principle of double effect applies only where the evil effect is permitted, and in leucotomy the evil effect—the damage to the brain and consequent impairment of certain aspects of personality—is deliberately intended as a means to save the whole psychic personality. Leucotomy is a form of mutilation: some insanities are accompanied by an organic degeneration of the brain, but in general, where the patient is cured by means other than leucotomy, his brain is still intact, and there is likelihood that he will recover the personality and mental powers of his pre-morbid state substantially intact—just as in cases of intermittent insanity the patient is very much his old self between the attacks. But leucotomy produces a brain lesion which may preclude the patient from ever recovering the whole of his pre-morbid mental powers and personality: he saves what he can from the insanity—"half a loaf is better than no bread".

For the moralist, then, leucotomy is a form of mutilation. Of course the risk of death and of epilepsy associated with the operation must be taken into account in reaching the final decision, but the main issue is to be reached on the principles of mutilation, and these principles are not substantially affected in their application by the fact that in leucotomy the principal mutilation is psychic, as yet unpredictable in extent, and not susceptible of quantitative measurement.

Now the morality of mutilation rests on the fact that man has not the full ownership of his body and mind, but has only the use and enjoyment of them allowed him by God, and he may not interfere with their integrity, except in so far as it may be necessary to sacrifice some part for the good of the whole. In such case it must be quite clear that the sacrifice is really necessary for the good of the whole; this will be so if three conditions are fulfilled:

¹ Medical writers are quite clear on this point, e.g. the operation is epitomized as the use of "brain damage as a therapeutic method". Greenblatt, p. 469.

- (1) The whole organism is in peril;
- (2) There is at least reasonable likelihood that the sacrifice of the part will aid it;
- (3) No lesser remedy will avail.

These three conditions are clearly exemplified in the case of the amputation of a gangrenous limb; it remains to consider them in relation to leucotomy, and it will be easiest to take them in the reverse order. It must be clear then that no lesser remedy will avail—mutilation is always a procedure of last resort, and medical literature recognizes that leucotomy is to be regarded in this light: so drastic a procedure is not to be used until it is clear that no other remedy can be of avail. Proper environmental conditions, psycho-therapy, convulsion shock therapy—all must be either tried or contra-indicated and it must be quite clear that there is no other hope, before the extreme measure of leucotomy is resorted to. It is added, too, that just as there is danger in being in too much of a hurry, so there is danger in delaying too long and allowing the patient to deteriorate beyond remedy.¹

The second condition is that there must be a reasonable likelihood that the leucotomy will be effective; this is clearly a matter for expert judgement. "Reasonable likelihood" is a relative term: as has been said, pre-frontal leucotomy has shown itself able to effect a cure in about $33\frac{1}{3}$ per cent of cases, and this, considering the hopelessness of the cases with which it deals, is a very "reasonable likelihood"; furthermore, in another $33\frac{1}{3}$ per cent of cases the operation, though it does not effect a cure, does bring about a considerable alleviation of the patients' condition, rendering them much more normal—this in itself may be sufficiently "effective", i.e. in the case of patients who are completely unruly and unmanageable.

The final condition, that the whole organism must be in peril, is again to be interpreted relatively: the malady must be sufficiently serious to justify so serious a remedy. Hopeless cases of insanity involving life-long surveillance in a mental institution are clearly sufficient to justify such drastic measures. But some practitioners would go much further. There is a tendency to

¹ Greenblatt, p. 474.

apply the operation to milder cases, indeed to resort to it in any fear or anxiety state: this is going much too far—by no means every malady is sufficiently grave to justify recourse to so drastic a procedure as leucotomy; borderline cases may create difficulty, but in the majority of instances, given prudent judgement and a knowledge of the facts, it should not be difficult to come to a reasonable decision. As already mentioned, some attempt has been made to modify the standard leucotomy operation in such a way as to make it less damaging to the personality, i.e. so as to reduce the degree of mutilation involved and thus lessen the objection to its use in milder mental cases. The principle here appealed to is sound, but it seems very doubtful whether in practice it has yet been found possible to evolve a technique which substantially reduces damage to personality without at the same time losing substantially in effectiveness, and it is probably true to say that all the effective techniques involve a risk of personality damage which renders them unjustifiable except in serious cases.

So far we have considered the objective conditions which must be fulfilled in order to justify the patient's acceptance of the operation. From the doctor's point of view there is one more requirement: the consent of the patient. In some cases the patient will be capable of a rational consent, e.g. between intermittent attacks, and in such cases he must be allowed freely to choose after the full nature of the operation has been explained to him. More difficulty attaches to the case of those patients who are no longer capable of a rational consent; such patients, particularly when they are too poor to pay fees, are often shut up in mental institutions entirely under the effective control of their keepers. In proportion to their helplessness, the conscience of the doctor is the more gravely burdened with responsibility. But it may be mentioned here that it is both unjust and unwise that the decision in such cases should be left entirely in his hands. The traditional way of protecting the rights of the helpless is to appoint some independent guardian or guardians to care for their interests, and it would be a wise and prudent social measure to appoint some sort of referee or tribunal who would consider the patient's interests and share the responsibility of decision with the doctor.

Leucotomy is an operation that presents special temptations: since it renders difficult patients more placid and manageable, it offers a great incentive to the hard-pressed manager of a mental institution to solve many of his difficulties by its means. It is just the type of drastic measure which a certain sort of mind delights to use in experiments on the poor and defenceless. It presents possibilities as a form of "social medicine" with which unscrupulous persons in power could "condition" the opposition. In a word, it is an operation which lends itself easily to serious injustice and therefore imposes the greater responsibility upon those with whom the duty lies to make the decision. If the patient is no longer capable of making a decision himself, so that it has to be made for him, common justice requires that the primary consideration in making that decision be his best interests, and not merely the convenience of society or of the mental institution. Of course, if the mental institution has such demands made on it that the patient cannot receive proper attention, that certainly may be a reason for deciding on leucotomy, because in such case it may well be for the benefit of the patient to do so. But the decision is a grave one, and he with whom it rests must feel himself seriously burdened in conscience in the matter.

The suggestion has been put forward that a leucotomized person is under a moral obligation not to marry. In view of the immense variations in personality damage resulting from leucotomy, this seems to be rather too drastic a prohibition. Thus Partridge describes a number of cases of married people who after leucotomy returned home and fulfilled the duties of their state quite satisfactorily. It would therefore seem more prudent to avoid general prohibitions and consider each case on its merits. Certainly the patient should tell the other party of the leucotomy and should wait a reasonable period, say two years, after the operation in order to be sure that a fairly stable result has been achieved, but provided the parties are willing and the cure appears satisfactory, there would seem to be no justification for prohibiting the marriage.

Finally, it seems true to say that Psychosurgery has come to stay. Doubtless in the course of time new and less damaging techniques will be evolved, but for the moment pre-frontal

leucotomy holds the field, and is the operation which has been considered in this article. From the moral point of view it is a form of mutilation, both anatomical and psychic, and therefore a procedure of last resort; it may not be used so long as any milder remedy is feasible, nor where there is no reasonable likelihood that it will be efficacious, nor where the malady is not sufficiently serious to justify so drastic a remedy. There is no doubt that in suitable cases leucotomy can be a means of great good, but the temptation to extend its use beyond what is justified is very great. The special nature of the operation places an added responsibility on the medical profession and a heavier burden in conscience. On the technical side the decision rests wholly with them, but in the case of a procedure which interferes so profoundly with personality, the decision cannot be a purely technical one. Respect must be had for the freedom and personality of the individual. To their honour be it said that the medical profession are not unappreciative of their responsibility, and that it is from them that have come the most outspoken condemnations of abuses.

J. DIAMOND, S.J.

ENCOURAGEMENT IN OUR APOSTOLATE

Benedictus Deus, et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra. (II Cor. i, 3, 4).

Blessed be the God and Father of our Lord Jesus Christ, the merciful Father, the God who gives all encouragement. He it is who comforts us in all our trials.

BECAUSE it is an epic story, the early apostolic ministry seems removed from or lifted out of the world of hard reality into a sphere quite remote from the everyday priestly life of the twentieth century. Today's humdrum routine of pastoral care and worry, the unspectacular round of visiting—so difficult because it calls for heroic constancy—seems to bear little relation to the stirring days when the Apostles braved the power of pagan Rome. But admiring, as we do, their achieve-

ments from such a distance and seeing them in the full blaze of their glory, we find ourselves too dazzled to notice the small details of everyday life, those personal trials and difficulties with which they had to contend and which bear so striking a resemblance to our own. In fact the number of parallels to be found between St Paul's mission in the first century and the priest's work in the modern world is greater than one would have at first anticipated. The chapter that we so often say at vespers might serve as a sort of jumping-off ground for examining some of them.

Corinth, for example, was a large commercial and trade centre, with all which that entails—a large cosmopolitan population, divided into classes living under widely different conditions, some very rich, others very poor, some reduced to abject slavery and misery, while others gave themselves over to the many forms of immorality that follow upon affluence. By reason of its laxness and depravity, moreover, the city had become a byword. Just to what extent the canker of immorality had eaten into the life of the inhabitants is illustrated by St Paul's reference to Corinthian life: "Make no mistake about it; it is not the effeminate, the sinners against nature, the misers, the drunkards, the bitter of speech, the extortioners, that will inherit the kingdom of God. *That is what some of you once were*; but now you have been washed clean" (I Cor. vi, 9-11). From such a passage as this we gain a fuller acquaintance with the atmosphere which St Paul found in this vast metropolis teeming with life and wealth. Here he had to come and preach the Gospel of self-restraint, chastity and the folly of the Cross.

At the time of his arrival the Apostle was tired and low-spirited, for he had just come from Athens, the intellectual centre of Greece, where his efforts had been rewarded with little or no success. Nevertheless he was obliged to act as a pioneer once again. First of all he had to make sure of securing the bare necessities of life, for as yet he had no faithful converts to provide for his needs, and accordingly he resumed his trade as a tent-maker. When at last his preaching of the Gospel began in earnest, what were the heroic Apostle's feelings? It has probably never occurred to us that he "felt" at all, or that he suffered from the various psychological reactions which we experience.

Yet he has described for us the state of his mind when he approached his task. "I had no thought of bringing you any other knowledge than that of Jesus Christ, and of Him crucified. It was with distrust of myself, *full of anxious fear*, that I approached you; my preaching, my message, depended on no persuasive language devised by human wisdom, but rather on the proof I gave you of spiritual power; God's power, not man's wisdom, was to be the foundation of your faith" (I Cor. ii, 2 ff.). Were it not for his own words we should certainly not associate "anxious fear" with the courageous Apostle of the Gentiles. But this fear of his was no doubt based upon his sure knowledge both of the "world" he had to try to conquer and also of the determined opposition of his Jewish brethren; his nervous tension, moreover, would be increased by his ardent desire to impart the faith which he prized so highly. That his anxiety was not unfounded was shown by the turn of events. It was not long before he was cast out of the synagogue by the Jews, violently dragged before the judgement seat of the Roman proconsul Gallio of Acts xviii, 9 ff., and subjected to all the intrigue and cunning with which the opponents of Christianity sought to undermine his efforts. He was not alone, however, when these worries and sufferings tried him, for in a vision at night a *Companion* spoke to him: "Do not be afraid, speak out, and refuse to be silenced; *I am with thee*, and none shall come near to do thee harm; I have a great following in this city" (Acts xviii, 10). Eighteen months later when the Apostle departed from Corinth he had left behind him a flourishing community, the fruit of his labour and suffering in union with Christ. Even so he was to find no occasion for self-satisfaction or congratulation or smug complacency in the spiritual edifice he had erected, since the achievement carried with it onerous duties and responsibilities, which in their turn gave rise to great misgivings and disquietude. His ship had been but a short time at sea after leaving Corinth when the troubles began; some of the converts began to slip back into their pagan ways as soon as their first fervour waned, and the fearsome hydra of immorality quickly showed its ugly head again (cf. I Cor. x, 5). St Paul's enemies started to get busy with their tongues, attacking both him and his motives; and worst of all, the community itself was rent by jealousy, envy and

bickering. All naturally recoiled on the head of the church's founder. How powerless at that distance he must have felt to put things right, yet how earnestly he must have longed to do so. What a light these things throw upon that vivid passage of his when he speaks so movingly of his apostolate: "And all this, over and above something else which I do not count; *I mean the burden I carry every day, my anxious care for all the churches* (II Cor. xi, 28).

In order to gain first-hand information regarding the situation at Corinth, St Paul decided to send Titus to investigate and make a report to him. But the days slipped by and the Apostle's apprehensions grew until he could contain himself no longer, and set out to meet his envoy on his return journey. "By the time we had reached Macedonia, our human weakness could find no means of rest; all was conflict without, all was anxiety within" (II Cor. vii, 5). When they did meet, Titus was able to reassure him with news that the Corinthians had sincerely repented of their grave sins against God and their ungracious behaviour towards their own Apostle. He also told of their eagerness to see and welcome him again. With good reason, then, he was comforted by this meeting: "There is One who never fails to comfort those who are brought low; God gave us comfort as soon as Titus came" (II Cor. vii, 5).

On hearing these happy tidings St Paul was overwhelmed as he realized all that God had done to console him and to keep up his spirits during the hard times now past. Anxiety quickly vanished as divine joy and consolation radiated their gladdening influence within him, and it is under this strong impression, glowing with gratitude and unrestrained joy, that he cries out: "Blessed be God, the merciful Father, the God of all comfort who gladdens our distress." Suddenly it was borne in upon him how much he owed to God for the grace of courage and confidence which had sustained him throughout all the distressing days of anxiety. These words of the Apostle now form our chapter at vespers. It is an utterance of heartfelt gratitude and in it God is praised for His countless blessings, for His goodness in sustaining the Apostle during his time of stress, and for that tender mercy of His, so characteristic of the loving Father that He always proves Himself to be.

There are two obvious parallels between St Paul's age and our own, for the society which we know is quickly losing its sense of Christian values and slipping rapidly into moral laxity. The modern apostle has to face an atmosphere which, because of indifference consequent upon the loss of its Christian inheritance, is becoming more and more impervious to the voice of Christ. Courage is needed to proclaim and keep on proclaiming that the painful way of self-denial is the only safe way of life. Hard cases and specious reasonings, latent hostility and subtle criticism, cause us disquiet and perhaps anxiety, until, like the Apostle, we realize that "He is with us". It is only by humble trust and unlimited confidence in Christ that we gain strength to carry out unflinchingly the tasks entrusted to us. But the modern world, like the world of the ancient Corinthians, regards our way of life as "folly of the Cross". The successors of St Paul, that is to say, the priests of every age, have ever been harassed by worries of all kinds, by dissensions and quarrels amongst their own flock, by the need of securing a livelihood and of providing for the worship of God; they are grieved, as he was, by fervent souls growing lukewarm and indifferent; they also are deeply wounded, as he was, when they see the Catholic name brought low by scandalous conduct. Like him they know well what it is to win souls to Christ and build up a flourishing community, only to see their work undone later.

The difficulties of the apostolate remain the same because human nature remains the same, whether in the apostle himself, or in those evangelized, or in those refusing to listen. But in all these difficulties the Apostle was able to carry on, because he was sustained by Christ; and the same is true today, for God is constantly giving us encouragement and consolation in our ministry. In the course of long and arduous visiting we shall perhaps meet a chosen soul whose example will spur us to greater efforts; or we may visit the sick and feel encouraged by their welcome; or we shall find that some word of ours has borne unsuspected fruit after the lapse of years; or a sinner will return to God and receive absolution at our hands, or a child will make its first Holy Communion and bring along with it a lapsed parent. As we carry our cross we may very well, like our Master before us, meet and be consoled by the sort of people

who consoled Him—a Simon of Cyrene, a Veronica and His Blessed Mother. There is, too, the comfort that comes from the companionship of our fellow priests: how often we are consoled by their presence as Paul was at the coming of his disciple. There is the consolation of our visits to the Blessed Sacrament, of our breviary and of our administration of the sacraments; and as we come across the tragedies of daily life we are consoled that God has chosen us to be with Him and to share His ministry of compassion. In fact if we read the next few words of this passage in II Corinthians, we find that the Apostle tells us that God comforts us "so that we also are able to comfort those who are in any affliction". Through the daily comfort we experience from God we are fortified so as to be able to comfort and console others in their afflictions: "*Qui enim non est consolatus nescit consolari*," says St Thomas. It is the priest who receives his consolation from Christ who is able to impart that same spiritual solace to others; "He is qualified for this by being able to feel for them when they are ignorant and make mistakes, since he, too, is all beset with humiliations" (Heb. v, 2).

St Paul suffered from tiredness, dejection, and apparent lack of success, and had to watch the work he cherished being undone; in a word, he experienced just those worries which are part and parcel of the daily life of each one of us. But just as such trials served to bind him closer to Christ, so they are for us our Lord's way of drawing us, too, away from ourselves and our own pride of achievement, and of joining us closer to Himself. Again, like the Apostle, we may see others come in to take over our work, and have to look on whilst other ideas prevail. At such times as these we can recite this chapter and join with St Paul in looking back over all our past difficulties and anxieties, seeing how God has guided us through them, used them perhaps to wean us from self by salutary lessons, and helped us the better to assist others. Though divine consolation may never make us feel "comfortable", it always comforts when viewed in the light of God's plan for our own and others' sanctification.

R. J. FOSTER

NOTES ON RECENT WORK

POLITICS AND ECONOMICS

ONE of the greatest seminal influences on social and political thought in France, both inside and outside Catholic circles, in the five years before the outbreak of the Second World War, was a young professor of philosophy, Emmanuel Mounier. At that time both he and the movement of *Esprit*, which he founded, were comparatively little known in England, and it is only now after his untimely death (in 1950) that his fame is beginning to grow here. In 1948 a translation was published of his *Existentialist Philosophies*, and now the same publishers have put us further in their debt by a new translation of two of his key works combined into one volume.¹

Mounier will always be associated with Personalism as the social philosophy that he popularized, and of which he was the untiring exponent and advocate. He himself somewhere speaks of the three revolutionary forces present in the world today as Marxism, Existentialism and Personalism, and given the intellectual osmosis which is almost inevitable, one can understand why the exposition of his own philosophy had tinges of the other two contemporary forces. Fundamentally he was an optimist, believing in progress, but above all believing in the all-embracing nature of the work of the Redemption. The first of the two works here translated is *La Petite Peur du XXIème Siècle*, in which he boldly faces the problems of the present age and maps out the lines along which the Christian must face them. Most of it is concerned with answering the anti-machinists who, from Ruskin to Bernanos, have pretended that technical progress was almost inevitably bound to be soul-destroying to man. Mounier makes his own the expression of Malevez that technical and social progress "is an *intrinsic* aspect of the whole Christ, and a slow, mysterious elaboration of a new heaven and a new earth". There is little to criticize in his strong analysis and profound argument, except that in attributing the

¹ *Be Not Afraid*. Studies in Personalist Sociology. By Emmanuel Mounier. Translated by Cynthia Rowland. With an Introduction by Leslie Paul. (Rockliff. 15s.)

speed and progressive phases of mechanization to war he is too much influenced by Sombart and Lewis Mumford. Professor John Nef of Chicago has shown in a conclusive way that war is not a major factor in technical and industrial progress.¹

The second part of the book is Mounier's own answer to the question: What is Personalism? As the name implies, the underlying idea is the defence of the human person against the advance of totalitarianism, but at the same time in order to avoid lining up with the old reactionary individualism Mounier is careful to associate it with the word "communal", thus stressing the fulfilment of the human person in and through his life as a free man *in a community*. Personalism is not an intellectual schema which can pass unmodified through history. "It combines fidelity to a sense of absolute human values with a progressive historical experience." The emphasis is on the individual "commitment" to the here and now with the maximum purity of action. In some ways Mounier's own life seems to have been unsuccessful in the world of action through an excessive and meticulous attention to the latter—the influence of his chemist forbears seemed to live again in the way in which he weighed various lines of action in milligrammes. His inspiration, and indeed his provocation, of others was always more valuable than his own action which, apart from the time he spent in prison during the Occupation, was not always clear and precise, nor completely committed. He himself gave, to some extent, an example of the feat he attributed to Kierkegaard, "the astonishing ability to disarticulate himself without breaking his bones". Although he may have regarded himself otherwise he was more of a prophet than a politician, and the intellectual depth of his judgement on the contemporary crisis provides the weapons for coping with the "established disorder". In this book Marxism and anti-Marxism, Materialism and a resuscitated neo-liberalism, are all dissected and disposed of in favour of that Personalism which is not a system, but is "perspective, method, exigency". This book shows a very high standard in the first and last, but is notably weak on the second, and in this it is representative of Mounier and his work. Nevertheless, it is a book of the first importance, admirably translated, which

¹ *War and Human Progress*. (Routledge and Kegan Paul.)

should aid the growing Personalist movement in this country and open up new perspectives to Christian sociologists who can perhaps begin to supply the methodology which is lacking.

Dr Casserley's work is a valuable contribution in this direction, for he judges the social sciences by the yardstick of the Christian view of the dignity and the destiny of man.¹ Briefly, it is an interpretation of man and morals as viewed by the social scientist. For this a clarification of the traditional idea of Natural Law is called for, and this Dr Casserley provides in a masterly way. Distinguishing the absolute and the contingent, he shows how the study of reality, as known from ethnology and sociology, proves a large common factor of accepted law in healthy societies. This approach, while by no means as monumental, is a valuable appendix to the work of Christopher Dawson on religion and progress. "If God's law is natural its wisdom must be verifiable, at least in principle, in the light of our human knowledge." But this is far from implying any relativism in the author's conception of ethics. In fact he explicitly refutes modern relativist systems and states that it is perhaps "in the realm of ethics rather than metaphysics that the mediaeval philosophers can most plausibly and justly claim to have reached greater heights than their successors in the modern world".

Discussing modern sociology he points out how it is much more than empirical fact-finding, social measurement and survey, but must give meaning to these by interpreting them in the light of human experiences and purposes. "The aim of sociology is to *understand* rather than merely to observe or primarily to manipulate." This means a clear distinction between man and nature and a fundamental distinction between the social and natural sciences which is not sufficiently observed by the social scientist of today. This is a most important book, for while the author moves with confidence among the modern theories of ethics, metaphysics and the various social sciences, he takes an uncompromising Christian and traditional view of man and his nature, of his redemption and his salvation. It will enrich the

¹ *Morals and Man in the Social Sciences*. By J. V. Langmead Casserley. (Longmans, Green & Co. 12s. 6d.)

thought of the Christian social thinker, and the non-Christian can only ignore its challenge at the risk of being dubbed narrow and obscurantist.

Professor Polanyi assembles a number of articles and addresses in which he has developed his view of liberty, particularly as applied to the position of the scientist.¹ The greater part of the book consists of a discussion and refutation of the idea of planned science which was so much in vogue, helped by the popularizations of J. D. Bernal, J. G. Crowther and Lancelot Hogben, some ten years ago, but which is no longer viewed with any sympathy by scientists in the West, except for the Communist and fellow traveller who is not discouraged by the sad fate of genetics and plant-breeding in the U.S.S.R. He shows the poverty of positivism, and insists that some element of belief is necessary for the scientist. The eighteenth-century conception of liberty had within it an internal contradiction which ultimately caused the collapse of freedom in the greater part of Central and Eastern Europe. His conclusion is worth recording: "History will perhaps record the Italian elections of April 1946 as the turning-point. The defeat inflicted there on the Communists by a large Catholic majority was hailed with immense relief by defenders of liberty throughout the world; by many who had been brought up under Voltaire's motto, 'Ecrasez l'infâme!' and had in earlier days voiced all their hopes in that battle-cry. It would seem to me that on the day when the modern sceptic first placed his trust in the Catholic Church to rescue his liberties against the Frankenstein monster of his own creation, a vast cycle of human thought had come full swing. The sphere of doubt had been navigated."

In this one finds grounds for the restrained Christian optimism of Mounier and for the challenging statement of Dr Casserley that "western Christianity is now imbued with a vitality and a confidence such as it has not known since the zenith of the middle ages".

While we are far from solving the problems presented to us by the first Industrial Revolution—the displacement of man by the machine as the source of power—a second revolution is almost upon us. This is the theme of a recent work that is sub-

¹ *The Logic of Liberty*. By M. Polanyi. (Routledge and Kegan Paul. 15s.)

titled "Cybernetics and Society".¹ The concepts, realities and techniques of this science are all so new that they are likely to cause a whole crop of neologisms, of which the word Cybernetics is the first. Dr Wiener, who is a Professor of Mathematics at the Massachusetts Institute of Technology, coined the word in 1947 to describe the "study of messages, and in particular of the effective messages of control". It can be described as the collection of techniques proper to engineers who specialize in the problems of telecommunication and of automatic functioning. Automatic functioning, and adjustment, in their simplest forms are within the range of most people's experience. A thermostat which keeps water at a constant temperature, switching the power on and off as required, is an example of such a servo-mechanism. The development of these mechanisms has now reached such a level that they can regulate the working of a machine according to changes of circumstances, doing this by a transfer of information which at times seems to approach an act of judgement. Thus, for instance, the latest types of automatic anti-aircraft guns take into account all the necessary information (meteorological conditions, speed and direction of target, etc.), including the probable evasive action that the pilot will take. Hence man has now arrived at the construction of machines which can learn, judge and anticipate probabilities. The ultimate effects of this advance on man, on industry and on society as a whole are at present literally incalculable.

In a previous work published two years ago, *Cybernetics, or Control and Communication in the Animal and the Machine*, Dr Wiener had dealt with the importance of communication both in machines and in living organisms. It is not without significance that the two are grouped together, for in this matter the engineer and the neurologist are finding that they have a great deal in common. This latest work is written for the layman who could not have faced what the author calls "the forbidding mathematical core" of his earlier work. Nevertheless in attempting to simplify he has become diffuse, and there are whole chapters, e.g. those on Language and on Law and Communication, which add little or nothing to the progress of the argument.

¹ *The Human Use of Human Beings*. By Norbert Wiener. (Eyre & Spottiswoode. 1955.)

This argument is that it is a degradation of man to make him a source of manual power in a routine job, but "it is an almost equal degradation to assign him a purely repetitive task in a factory, which demands less than a millionth of his brain capacity". These new inventions will take man's place in doing routine mental work, and will do them more quickly, better and more accurately than man. The great danger is that while man's "know-how" is constantly increasing, his "know-what" is at a standstill, i.e. the dignity, purpose and destiny of the human person is in ever greater danger of being submerged in this vast new growth of power.

Dr Wiener writes particularly of the American scene, but his penetrating analysis applies to most Western countries. The first Industrial Revolution, for all the short-term material benefits it has given to mankind, ushered in the exploitation of man by man in new and more horrible forms. Unless the fifth freedom (the freedom to exploit) is banished from our philosophy, then with the new horizons opened up by the second Industrial Revolution "it is practically certain that we shall have to face a decade or more of ruin and despair". He estimates that, provided there is no major war to speed up the process, these new tools will come into operation within the next twenty years. It is a pity that his plea for greater attention to be paid to "man's built-in purposes" is marred by a number of pages in which he is less than fair to the Church and in particular to the Society of Jesus. Here he is guilty of inaccuracies and misinformation which he would never tolerate in the scientific disciplines in which he is so expert. The familiar liberal parallel of the Church and Communism, two totalitarian religions engaged in a struggle to the death, each using the same weapons, is not worthy of the high scientific level of the rest of the book. Nor is the author altogether accurate in his description of Communism. One feels that it is somewhat euphemistic to describe Stalin's elimination of all his old comrades by saying "almost none of the old Communists survived the Revolution for more than a decade, and this was owing to the hardships they had undergone". These defects serve to point the danger of which Dr Wiener is so careful to warn his readers.

Mounier, with his usual perspicacity, compounded partly of

a well-developed journalistic sense and a very real comprehension of the trends of the time, some time before his death had planned an issue of his review to be devoted to this question of Cybernetics, and this duly appeared six months after his death.¹ The most remarkable article is by the Dominican, Fr Dubarle, whom Dr Wiener himself accepts as a penetrating critic of his work. Fr Dubarle combines the early findings of Cybernetics with the considerable work done by Von Neumann and Morgenstern² on the theory of games, and shows how they provide, at least to some extent, "a scientific translation of the relation which exists between the *conduct* of an individual, partly externalized and hence observable by the physicist, and the collection of internal principles on which that conduct is based, the part that the physicist cannot grasp but which the mind can reconstruct to some extent by observing the conduct. The theory of games provides a representation of these principles with the idea of strategy, and Cybernetics another with that of regulation." From this it is easy to see, at least in theory, how these new powers can be applied to military, political and even marketing strategy. Here we approach the danger point. The last century saw man degraded by being subjected to the physical processes of the machine, this century has produced the danger of man being subjected to the mental processes (if one may so represent them) of the machine. However, Fr Dubarle is optimistic about the possibilities of the future. "These new means have only barely come into existence: we have time to think about them, without giving in to the spectres with which many people nowadays are terrifying themselves and anybody who will listen to them. We have the time to give thought to these matters—we have also the obligation."

Perhaps one of the greatest social, and indeed moral, problems that will have to be faced within the next generation is the use of a vastly increased amount of leisure by the masses, liberated by the substitution of machines for a great deal of repetitive mental and physical work. Dr Wiener has some sombre pages on the cultural poverty of the products of the

¹ *Esprit*, September 1950.

² *Theory of Games and Economic Behavior*. J. Von Neumann & O. Morgenstern. (University of Princeton Press. 1944.)

American education system, even up to university graduate standard, which does not bode well for the future. It so happens that there is now to hand a study on the leisure habits of the English people due to Mr Seebohm Rowntree (in association with Mr G. R. Lavers) whose surveys are already classics of social investigation.¹ They intended a survey, in York, of the facilities needed "for the satisfactory recreation of the citizens", but they soon found that they had "inadvertently embarked upon a study of the cultural and spiritual life of the nation". Within the limits obviously imposed by time and personnel the picture that confronts us is a unique picture of the English way of life and of thought.

There are chapters on commercial gambling, drink and sex; on different kinds of entertainment, on reading and adult education; and on religion. These general chapters are completed by some 220 portraits of individuals selected from nearly 1000 recorded by the investigators, and by a description of leisure activities in Scandinavian countries and in an English town, High Wycombe. It is obviously impossible to do more than pick one or two points out of the wealth presented in this well produced (and very reasonably priced) volume. The fact that will chiefly impress, and depress, the Catholic reader is the high figures for irreligion and for promiscuity. Particulars are given of church attendance in York where "attendances which represented 35.5 per cent of the population in 1901, fell to 17.7 per cent in 1935 and to 13.0 per cent in 1948". The decline is greater in the Church of England than in the Free Churches, and at the same time the number of Catholics has steadily increased. In 1901 Catholics were 13.8 per cent of the church-going population and by 1948 had risen to 30.1 per cent. While this is good, it should be remarked that it is not in proportion to the population increase. Another surprising discovery was "so widespread a dislike of the ministers of the Anglican and Free Churches that it can only be described as anti-clericalism". This surely is a new phenomenon in the English scene.

These disturbing facts merely point up matters discussed in other chapters, a weakening of the moral fibre of the people and

¹ *English Life and Leisure*. By B. Seebohm Rowntree and G. R. Lavers. (Longmans. 15s.)

something more than an indifference to religion. "It is inconceivable to us," write the authors, "that the Protestant Churches will ever again be a dominant force in the life of the nation." This serves to underline, if it is necessary, the apostolic responsibility of the Catholic Church in England if the Christian ethic is to be given back to its people.

J. FITZSIMONS

QUESTIONS AND ANSWERS

DELAY IN MARRIAGE TRIBUNAL'S FUNCTIONING

Is there any remedy for the parties who have had their case accepted by a diocesan tribunal and after twelve months have no assurance of obtaining a decision in the near future? (X.)

REPLY

Canon 1620: *Iudices et tribunalia curent ut quamprimum, salva iustitia, causae omnes terminentur, utque in tribunali primae instantiae ultra biennium non protrahantur, in tribunali vero secundae instantiae ultra annum.*

i. Since the law suggests two years as a reasonable period for obtaining a decision from the court of first instance, the parties mentioned in the above question have no grievance. As everyone knows, it is far easier to get married than to have the contract declared null and void. The indissolubility of a valid and consummated marriage between Christians is of divine law, and therefore a most careful investigation is essential before a decision can be given declaring the contract to be invalid from the beginning. An instruction from the Vigilance Commission of the Congregation of the Sacraments, 15 August, 1949, insists on the observance of the time limits in canon 1620 "*quantum saltem ab ipsis (tribunalibus) dependet*", and a commentator on this document notes that excessive delays are often the fault

of the parties themselves, or of their advocates, in producing too many witnesses to give evidence.¹ It must be remembered, also, that in this country the members of the tribunal undertake the arduous work in addition to their usual occupation, and the parties will be fortunate if they have a decision within the two years permitted by the canon. A parish priest or a priest friend of the parties usually acts as an informal advocate, and it would be wise for him always to warn them that they may have to wait three years for a decision, and perhaps longer if the D.V. of the tribunal of second instance appeals to the Holy See.

ii. However, to answer the question put, we cannot find any commentator who discusses the remedy of parties who may have a real and not an imaginary grievance. We suppose that, as in any other matter, the remedy lies in recourse to the Ordinary and, beyond the Ordinary, to the Congregation of the Sacraments.

NUMBER OF ALTAR STEPS

Where is the official direction to be found which requires the steps approaching the altar to be normally three, or if there are more than three that the number must always be uneven? (W.)

REPLY

Some writers refer to *Caerem. Epp.*, I, xii, 16, which merely assumes, however, that the altar is approached by *gradus inferiores*; others quote *S.R.C.*, 2 June, 1883, n. 3576.1, which is equally indecisive in replying that a bishop may require an altar to have a predella—foot-pace, *suppedaneum*—when it is approached by two or more steps. The rule formulated in the above question is correct, but it is due entirely to custom based on ancient precedents, and no certain symbolical reasons can be adduced in its favour. Three steps, including the foot-pace, is most usual, and very likely the reason for this number is to accommodate deacon and subdeacon at a solemn Mass without obscuring the celebrant when the ministers are standing one behind the other: the main altar of a church should always

¹ *Monitor Ecclesiasticus*, 1949, p. 104; 1950, p. 52.

have three steps. Other altars need have only one step, a footpace, for the proper observance of the rubric in *Ordo Missae* directing the celebrant to ascend, *ascendens ad Altare*. Where there are more than three steps, the reason sometimes is the necessity of accommodating the structure to a crypt or sepulchre beneath; or it may be for artistic reasons and in order to make the altar more visible to the congregation in a large church. St Peter's has seven steps, Westminster Cathedral five. Roulin gives examples of altars with a whole flight of steps, fourteen or more, and he rightly deprecates this fashion because it makes the ascent during a function unnecessarily laborious. No certain written rule exists forbidding two or more steps of even number, but the tradition is against it, and the common custom should be preserved when constructing a new altar: one suffices for side altars, but the main altar should have three.

"UT QUEANT LAXIS"

The Breviary hymns for 24 June are unusually difficult to construe. Are they by one author, and were the designations of the scale in possession before the hymn or *vice versa*? (X.)

REPLY

i. The hymn, divided between Vespers, Matins and Lauds, was composed by Paul the Deacon, a monk of Monte Cassino, also known as Warnefrid (ob. circ. 799), for use on the feast of the titular of the monastery church. In this REVIEW, 1944, XXIV, p. 266, Dom Romanus Rios, whilst observing that some of the stanzas are involved, considers it to be probably the best specimen of metrical composition of the Carolingian renaissance. The English versions consulted are useless as an aid to construing, e.g. that given in Bute's breviary, but Dr Fortescue in his *Latin Hymns* (University Press, Cambridge, 1924) provides a fairly literal version of the five stanzas assigned to Vespers.

ii. Two centuries later (circ. 995-1050) another monk, Guido d'Arezzo, a musical theorist, introduced or perfected the

Hexachord, a group of six consecutive notes, as a unit for sight singing. Noticing that these six ascending notes were, as a matter of fact, those employed in the ascending melody of the Vesper hymn for St John, he assigned to the degrees of the Hexachord the syllables Ut, Re, Mi, Fa, Sol, La, of the hymn.

iii. "Ut" was changed to "Doh" by Bononcini in 1673, and "Si", from the first two letters of the final words of the first stanza "Sancte Ioannes", was added later. In most systems of tonic-sol-fa "Doh" and "Ti" (for "Si") are used, but the earlier "Ut" and "Si" remain in some foreign methods of teaching. Cf. Scholes, *The Oxford Companion to Music*, p. 422; *Text Book of Gregorian Chant* by Suñol and Durnford, p. 2. Alec Robertson, *Sacred Music*, p. 29, reprints a South German twelfth century MS. portrait of Guido d'Arezzo.

iv. The following extract from *Ephemerides Liturgicae*, 1951, p. 155, may be of interest, as completing the history of this subject: Guido monachus, ut pueri cantores a se instructi voces suas notis latinis, quas invenerat, canendo facilius concordare possent, syllabas initiales adhibuit prioris emistichii hymni *Ut queant laxis*. Henricus autem Boito, illustris musicus, eiusdem emistichii singularem composuit italicam paraphrasim acrosticam, Guidonis laudes resonantem (Cfr. *Ambrosius*, 25 [1950] 120-124). Utrumque, doctae curiositatis ergo, referre liceat:

UT queant laxis
*RE*sonare fibris
*MI*ra gestorum
*FA*muli tuorum
*SOL*ve polluti
*LAB*ii reatum
Sancte Ioannes.

*UT*il di Guido
*RE*gola superna
*MI*suratrice
*FA*cile de' suoni
*SOL*enne or tu
*LA*ude a te intuoni
*SIL*laba eterna.

MASS AFTER A MIXED MARRIAGE

How is one to explain the custom in Paris of permitting Mass after a mixed marriage, whereas in some English dioceses not only is Mass forbidden but the marriage rite is only permitted in the sacristy? (T.)

Vol. xxxvi

REPLY

Canon 5: Vigentes in praesens contra horum statuta canonum consuetudines . . . si quidem ipsis canonibus expresse *reprobentur*, tanquam iuris corruptelae corrigantur, licet sint immemorabiles, neve sinantur in posterum reviviscere; aliae, quae quidem centenariae sint et immemorabiles, tolerari poterunt, si Ordinarii pro locorum ac personarum adiunctis existiment eas prudenter submoveri non posse; ceterae suppressae habeantur, nisi expresse Codex aliud caveat.

Canon 1102, §2: (In matrimoniis inter partem catholicam et partem acatholicam) . . . omnes sacri ritus prohibentur; quod si ex hac prohibitione graviora mala praevideantur, Ordinarius potest aliquam ex consuetis ecclesiasticis caeremoniis, exclusa semper Missae celebratione, permittere.

Code Commission, 10 November, 1925, ix: An canone 1102, §2, in matrimoniis mixtis, praeter Missam pro sponsis, prohibeatur etiam alia Missa, licet privata? *Resp.* Affirmative, si haec Missa ex rerum adiunctis haberi possit uti complementum caeremoniae matrimonialis.

i. The common law of canon 1102, §2, is interpreted generously by the Code Commission reply, which permits, subject to the local Ordinary's ruling, Mass to be celebrated after a mixed marriage provided it has no relation to the marriage rite. Thus, the Catholic party might desire a Mass to follow the marriage, and it could be permitted if the parties during this Mass were part of the congregation and not occupying special places.¹

ii. The Paris custom goes beyond this, it appears, and tolerates Mass as part of the marriage ceremonies. Its legality is established from canon 5, since the law of canon 1102, §2 does not expressly reprove a contrary custom. Dr Cimetier, a prominent French canonist² points out, firstly, that the custom exists only for mixed marriages, not for those contracted with a dispensation from difference of worship; and, secondly, that the custom which is centenary in that place is tolerated because it is feared that, if Mass were refused, certain parties would not hesitate to get married in a Protestant place of worship. In England,

¹ Regatillo, *Interpretatio et Iurisprudentia*, §502.

² *Consultations*, 1, §325.

on the other hand, we have no such custom; indeed, more often than not the marriages even of two Catholics are celebrated without a nuptial Mass, unfortunately. Local Ordinaries use their right, under canon 1102, §2, to permit certain religious ceremonies, or to forbid them entirely, exactly as seems to them advisable.

COUNSELS IN THE CODE

Is it rightly held that all the canons of the Code are, in some sense or other, "laws" binding in conscience? If not, why are they included in what is commonly referred to as a Code of Canon Law? Civil codifications appear to be restricted to enactments which are of binding force. (T.)

REPLY

i. It requires no very profound acquaintance with the Code to discern that many of the canons are not precepts in the strict sense but merely counsels or directive rules and suggestions. This is evident from the words occasionally used such as *suadendum* in canon 859, §3, which urges the faithful to make their Easter communion in their own parish, or in canon 864, §2, which recommends Viaticum even though Holy Communion has already been received the same day; or such words as *optandum*, as in canon 1345, which affirms the desirability of a short sermon at every Mass on Sundays and holy days. Often in the same canon statements are found which are respectively precepts in the strict sense, or permissions to do certain things, or merely counsels. Thus Canon 530 reads: "§1. Omnes religiosi Superiores districte vetantur. . . §2. Non tamen prohibentur subditi quominus libere ac ultro aperire animum suum Superioribus valeant; imo expedit ut ipsi filiali cum fiducia Superiores adeant. . . ." Sometimes a word which is something less than a precept in meaning causes difficulty of interpretation, as for example *curandum*.¹

ii. This characteristic is not something peculiar to the Code but is found in previous collections and in the *Corpus Iuris*. The explanation given by Suarez seems quite adequate: "... nomine

¹ Ferreres, *Casus*, I, §83.

legis interdum comprehendendi totam dispositionem, seu providentiam legislatoris circa gubernationem subditorum, et sic ad illum pertinent non tantum praecepta dare, sed etiam consilia de iis quae meliora sunt. . . . In hoc ergo sensu non male dixit illa Glossa legem non tantum praecipere, sed etiam consulere, quamvis re vera id non faciat formaliter, ut lex, sed concomitanter. Addo praeterea, quando lex consulit unum, effectus sequitur alius, nimirum, ut illud opus quod consulitur iure prohiberi non possit, nec tanquam malum refutari, et quoad hoc dici potest illa retinere vim legis, et obligare."¹ The concluding words are the best explanation of a canon such as 530 quoted above. Unless the law permitted subjects to open their consciences to superiors, the definite prohibition against superiors inducing their subjects to do so would almost certainly be interpreted by some to mean that it was inadvisable for subjects to act in this way.

PAULINE PRIVILEGE: CATECHUMEN INTERROGATED

If the interrogated party refuses to cohabit peacefully but wishes to be baptized, may the privilege be used? (X.)

REPLY

Canon 1121: Antequam coniux conversus et baptizatus novum matrimonium valide contrahat, debet, salvo praescripto can. 1125, partem non baptizatam interpellare: 1. An velit et ipsa converti ac baptismum suscipere; 2. An saltem velit secum cohabitare pacifice sine contumelia Creatoris.

S. Off., 8 July, 1891, *Collectanea*, ed. 1893, n. 1362: Vir fidelis mulierem infidelem in ipsius viri infidelitate ductam habet, quae quidem vult converti, sed nullo modo cum eo habitare consentit. *Quaer.* I. An vir uti privilegio Paulino, et, facta interpellatione de cohabitandi voluntate, ad alias nuptias transire possit? II. An talis vir, si sit adhuc catechumenus, possit ad baptismum admitti et tunc privilegio uti. *Resp.* Affirmative ad utramque partem dummodo uxor in infidelitate permaneat. Another reply in the same sense is quoted by De Smet dated 26 April, 1899.

¹ *De Legibus*, I, xiv, 11; *Vives*, Vol. VI, p. 58.

Usually, if the reply to the first question mentioned in canon 1121 is affirmative, the reply to the second will also be affirmative. But it need not necessarily be so, for the marriage contracted in infidelity by A and B may have been wrecked by a civil divorce, subsequent to which A desires to use the privilege and B, now civilly married to someone else, wishes also to be baptized, but refuses to live again with A. The condition "*dummodo in infidelitate permaneat*" is imperative, because if B receives baptism before A uses the privilege, the marriage of A and B is *ratum* by the baptism of both parties, and it is no longer within the terms of the Pauline privilege, though it can be dissolved by the Holy See if not consummated after baptism.¹ From this well-established doctrine and practice is perceived the force of the condition *dummodo*, etc., and also the necessity of asking the first question even when the second is answered negatively; if both are answered affirmatively the privilege cannot be used. Writers who state that the privilege cannot be used if the interrogated party is willing to be baptized² must be understood to refer to cases where the answer to the second question is affirmative. Similarly a reply *S. Off.*, 11 July, 1866: "*Ideoque non esse locum dissolutioni quoad vinculum matrimonii legitime contracti in infidelitate, quando ambo coniuges baptismum susceperunt, vel suscipere intendunt*" is the solution of a case where the answer to the second question was affirmative.³

RELIGIOUS VOCATION AND PARENTAL NEED

How is a girl to be advised who wishes to enter religion of simple vows but foresees that her mother will need her support in a few years time? The mother is willing to leave it to divine Providence, but is there not a natural obligation on the girl's part to support her parent? (B.)

REPLY

Canon 542.2: *Illicite, sed valide admittuntur: . . . filii qui parentibus, idest patri vel matri, avo vel aviae, in gravi necessi-*

¹ Cf. THE CLERGY REVIEW, 1946, XXVI, p. 154.

² E.g. Doheny, *Canonical Procedure—Informal*, p. 512.

³ *Fontes*, n. 996.

tate constitutis, opitulari debent, et parentēs quorum opera sit ad liberos alendos vel educandos necessaria.

i. The conflict between a religious vocation and the duty of supporting parents is solved by this canon in favour of the latter obligation, since it is of the natural law and must take precedence over a call to the religious state. Discussions and doubts may arise in defining "grave" necessity, which is something on the one hand much less than that which is "extreme", i.e. danger to life, and on the other hand much more than "common" necessity, i.e. that which the poor in general experience. It may also be questioned whether the rule applies not only to parents but to a brother or sister in grave necessity.¹ But there is no real problem except when the grave necessity is existing at the moment when a decision has to be made. Thus a parent may be able to support herself by working, but it is foreseen that in a few years time she will be unable to do so; it is certain that the possibility of grave necessity at some future time is not within the terms of this canon, though a daughter may well weigh this point in coming to a decision about entering religion, which must be an entirely free choice. In the above case, as stated, the mother has rightly surrendered whatever future claim she may have, but even if she had not done so the girl can lawfully and validly enter the novitiate.

ii. The girl, let us suppose, enters, is professed, and her mother after a few years is in grave necessity. A solution of the problem is suggested by Ferreres which appears to be correct: "*Congregatio tenebitur vel subsidium conveniens tribuere matri vel curare ut (filia) indultum exclaurationis obtineat pro tempore necessario ad subveniendum matris necessitatibus. Hoc enim postulat non modo mens Ecclesiae sed etiam ipsum ius naturale.*"² There is no obligation on the part of the professed religious to get dispensed from her vows, except, perhaps, when her mother's necessity is "extreme", which supposes that there is no other way of bringing her the necessary assistance. The remedy of exclauration is justified by any grave cause; the alternative of the religious institute paying for the mother's support is to be expected whenever it seems preferable to losing the services of the religious by exclauration. E. J. M.

¹ On these points cf. Schaefer, *De Religiosis*, §807.

² *Casus*, II, §133.

ROMAN DOCUMENT

CANADIAN ARMY CHAPLAINS

SACRA CONGREGATIO CONSISTORIALIS

DECRETUM ERECTIONIS VICARIATUS CASTRENSIS IN DITIONE CANADENSI
(*A.A.S.*, 1951, XLIII, p. 477).

Materna Ecclesiae pietas quaecumque aeternae fidelium salutis profutura sunt sedula navitate instruenda curat. Ideoque Ss^{ms} Dominus Noster Pius Divina Providentia PP. XII, spirituali bono consulere satagens eorum qui Ditionis Canadensis Exercitui nomen dedere vel eidem quovis modo subiiciuntur, habito favorabili voto Exc^{mi} P. D. Ildebrandi Antoniutti, Archiepiscopi titulo Synnadensis in Phrygia, et in Ditione Canadensi Delegati Apostolici, necnon de consilio infrascripti Cardinalis S. C. Consistorialis Secretarii, porrectis Sibi precibus annuendum censuit ac Vicariatum Castrensem in memorata Ditione Canadensi erigit et constituit, cuius sedes in urbe Octaviensi erit.

Vicariatus Castrensis constabit: Vicario Castrensi, tribus cappellanis delegatis et cappellanis militum.

Vicarius Castrensis libere nominatur a Romano Pontifice unus ex Ordinariis locorum Canadensibus.

Vicario Castrensi tribuitur facultas constituendi Cappellanum maiorem cuius esto Vicarii Generalis officium gerere et munus.

Cappellanos omnes, ab Ordinariis propriis praesentatos vel commendatos, nominat Vicarius Castrensis.

Deficiente quacumque de causa Vicario Castrensi, administrationem ad interim Vicariatus assumet cappellanus maior, si constitutus sit, sin autem cappellanus delegatus antiquior, ad normam canonis 106.

Vicario Castrensi competit iurisdictio personalis, tum fori interni tum fori externi.

Unusquisque cappellanus delegatus potestate a Vicario Castrensi delegata fruetur pro copiis terrestribus, maritimis vel aëreis sibi speciatim concreditis.

Cappellanis militum curam animarum Vicarius Castrensis committet.

Vicarii Castrensis iurisdictioni subiiciuntur omnes militum cappellani, universae copiae Canadenses sive terrestres, sive maritimae,

sive aëreae actu stipendia merentes, omnes utriusque sexus fideles, sive laici sive alicui Religioni adscripti, quacumque causa copiis stabiliter deservientes, dummodo in stationibus vel locis militibus reservatis habitualiter commorentur.

Cum vero in perampla Canadensi Ditione hic aut illic, praesertim in dissitis locis, militum quaedam stationes ad instar pagorum efformatae sint, ubi domus, quas cum sua quisque familia milites inhabitant, scholae pro ipsorum pueris ac puellis et alia huiusmodi habentur, cumque Ordinarius loci spirituali animarum curae per parochum aut missionarium aut quemlibet alium sacerdotem providere non possit et illuc sine gravi incommodo accedere nequeat, Sanctitas Sua benigne indulgere dignata est ut iurisdictioni personali Vicarii Castrensis omnes et singuli in praedictis pagis commorantes subiiciantur usque dum praedicta rerum adiuncta perseverent, certiore facto loci Ordinario in peculiaribus casibus.

Vicarii Castrensis iurisdictione, cum in territoriis Ordinariis locorum subiectis exerceatur, eorundem iurisdictioni cumulat. Proinde cappellani militum, quoad ecclesiasticam disciplinam, potestati quoque subiiciuntur Ordinarii loci in quo versari contingat, cui in casibus urgentioribus et quoties Vicarius Castrensis providere non poterit, fas erit in eos animadvertere etiam canonicis sanctionibus, monito confestim Vicario Castrensi.

In stationibus seu praesidiis vel pagis, quae supra memoravimus, primo et principaliter Vicarius Castrensis iurisdictionem exercet, secundario et quoties Vicarius Castrensis eiusque cappellani absint vel desint, semper autem iure proprio, Ordinarius loci atque parochus, initis opportunis consiliis cum Vicario Castrensi et militum ducibus.

Ad matrimonium quod attinet subditorum quos supra memoravimus, adamussim servetur praescriptum canonis 1907 § 2 C. I. C., iuxta quem "pro regula habeatur ut matrimonium coram sponsae paracho celebretur, nisi iusta causa excuset" et accurate omnes expleantur actus qui, ad normam iuris, celebrationem matrimonii praecedere et subsequi debent.

Diligenter conficiantur atque servantur libri baptizatorum, confirmatorum, matrimoniorum et defunctorum.

Super quibus rebus Ssmus Dominus Noster praesens edi iussit Consistoriale Decretum, perinde valiturum ac si Apostolicae sub plumbo Litterae datae fuissent.

Datum Romae, ex Aedibus S. C. Consistorialis, die 17 Februarii 1951.

✠ Fr A. I. Card. PIAZZA, Ep. Sabinen. et Mandelen., *a Secretis*.

BOOK REVIEWS

Manning: Anglican and Catholic. Edited by John Fitzsimons. Pp. vii + 160. (Burns Oates. 15s.)

THE Church in England has not yet done justice to its great men of post-reformation times. The Holy See has delighted to honour them; some it has made princes of the Church, some it has even raised to the Altar, and yet at home they remain dim figures in the memory. Herein lies the value of centenaries; they partially compensate for a hundred years of oblivion. In 1945 the centenary of the conversion of Newman did much to familiarize English Catholics with a figure who for many decades had been far better appreciated on the Continent of Europe than in England itself. Last year's celebration of the Hierarchy, fittingly commemorated in the volume *The English Catholics 1850-1950*, has recalled our attention to the giants of those early days of Catholic freedom. In June of this year the Hornby rejoicings have reminded us of the great Lingard's contribution to historical science. And now the symposium before us, commemorating the centenary of Manning's conversion, bids fair to lift the mists that have hitherto shrouded the real Manning from our view. That the second Archbishop of Westminster should have had Purcell for his biographer was his final misfortune. Appointed Archbishop of Westminster fourteen years after his conversion, chosen by the Pope against the vote of the chapter, it was natural that he should meet much opposition from the old Catholics. His biographer, collecting and exaggerating the views of the opposition and writing a life almost entirely controversial, failed to do justice to Manning; in particular he failed to stress the part he played as a pioneer in social action. Not only does *Rerum novarum* embody many of his words and formulas, it owed much to his direct inspiration. Indeed, for many years before the Encyclical Manning had gained for himself a unique reputation in the Catholic world as a promoter of social justice. This aspect of Manning's work is well brought out by Fr Fitzsimons, the editor of the present work, who contributes an excellent article on "Manning and the Workers".

The opening essay by Fr Chapeau, Professor in the University of Angers, gives a vivid and touching picture of Manning, Anglican Rector and Archdeacon, who loved the church of his birth and strove to show it to be a pure branch of the Catholic Church; he tells of his bewilderment and indecision when his study of the Fathers made him see the difficulty of his task; of his appeal to Robert Wilberforce to "Pray for me" when the Gorham judgement was forcing him to

lose all hope of establishing his case. The essay contains much hitherto unpublished matter, and the author shows he possesses the native French power of analysis and of doing justice to a poignant situation.

In "Manning and his Oblates" Fr Ward quotes from a letter written by Wiseman after his tour of England fifteen years before Manning's conversion, expressing his desire for a congregation of Missionary Priests to give lectures, retreats, etc., in different dioceses, and at home to conduct retreats for clergy and laity in the house. In Manning he saw the ideal man to give effect to this desire; and six years after his conversion Manning presented the constitution of the Oblates, based on those drawn up by St Charles for his similar community at Milan. "They should be closely united to the Bishop, have just as much internal constitution as to raise and conserve their spirit and theological standard, and be completely mixed among the clergy of the diocese." The essay shows how this ideal became inextricably mingled with the controversies of the time and so came to assume a completely distorted aspect. In 1881 Manning wrote: The Congregation of the Oblates "was begun in obedience to my Bishop; it was shaped in Rome; it was specially blessed by Pius IX. It was at once sorely tried by a very formidable opposition. It was confirmed by the trial. If it had not been God's work it would never have endured the assault."

Dr Gordon Albion in "Manning and the See of Westminster" shows Manning as "Pater pauperum, the doors of his house worn with the footsteps of the fatherless and the widowed"; and his main preoccupation "schools before churches". The theme of education is further developed by Mr Howard who is an authority on the politics and the legislative enactments of the last century.

Sir Shane Leslie contributes a striking article on Manning and Newman, comparing them in their difference of psychology to the sea and to the rocks confronting it: "No doubt Manning always acted and stood out as though he were part of the Rock of Peter. Newman in his moods of thought and music of language was variable as the Ocean. But so they were both fashioned by their Creator."

In "Manning and the Vatican Council", by Dr Purdy, his unswerving Ultramontanist shines out; and we also see the advantage his social position gave him in being able to prevent the intervention of the British government in the affairs of the Council which Acton was pressing on Gladstone.

In "Manning and Ireland", by Professor Denis Gwynn, Manning's generosity and catholicity, and his complete freedom from insularity, are perhaps best revealed; as well as his desire for social

justice and for political and religious liberty. "We all feel," wrote Archbishop McCabe, "that in your Eminence Ireland has a very sincere friend."

The part Manning played in the reaction against nineteenth-century naturalism is very clearly shown by Mgr Davis in "Manning the Spiritual Writer": "He wrote for Catholics who were so ready to appear friendly to their fellow-countrymen that they were in danger of compromising the divine truths of faith." He is dogmatic; "all his spiritual writing is fired by one inspiration: to bring home to clergy and laity a vivid sense of the supernatural reality of the Church, and what this involves in her individual members". *The Eternal Priesthood* will perhaps remain, like the parallel treatises of St John Chrysostom and St Gregory, a lasting part of our Catholic heritage. Though recognized as one of the most powerful speakers of his time he was diffident about his writings, as he had little time as Archbishop to prepare doctrinal treatises to his satisfaction or to polish his style.

This book should do much to dispel the misunderstandings and misrepresentations which have prevented a great churchman from being valued at his true worth: one of the very great figures in the history of the Church.

J. R., O.S.C.

De Visione Sancti Simonis Stock. Bartholomaeus F. M. Xiberta, O.Carm., Romae, apud Curiam Generalitiam, O.Carm., apud Domum Generalitiam, O.C.D., 1950. Pp. 334.

THIS year the Carmelites, both of the Old Observance and of St Teresa's Reform, celebrate the seventh centenary of the date traditionally ascribed to the granting of the Brown Scapular by our Lady to St Simon Stock. A series of monographs has been prepared to examine the various aspects of the Scapular devotion in the light of modern scholarship, and of these the present volume is the first. It is a careful study of the evidence for St Simon's vision and the Scapular Promise, and must be admitted to be of great importance: since, within the Order at least, much of the devotion of the Scapular is traditionally based on the reality of the Vision. Nevertheless, as Fr Xiberta points out in an introductory chapter, the objective value of the devotion does not rise and fall with the tide of controversy, nor does it depend on the acceptance or rejection of such new evidence as may be cast up: but on the unreserved recommendation of a long line of Popes and its general acceptance by the believing Church. But although belief in St Simon's Vision is not essential to acceptance of the Scapular Devotion, it is undoubtedly its primary basis, and Fr Xiberta shows that considerable harm has been done

to the spread of the devotion by uncritical acceptance, on the part of writers of manuals and religious encyclopedias, of hostile theories as to the origin of the Scapular.

The first part of the book gives an exhaustive account of the controversy which has raged intermittently since 1642, and which in more recent times is associated with the names of Herbert Thurston, S.J., and Benedict Zimmerman, O.D.C. The arguments of the protagonists are carefully stated, and, in the final chapter of the book, are examined and answered. The historical sources for the traditional belief in the Scapular Vision are subjected to detailed examination in the second part of the book, and the author classifies them according to their relative value and interdependence. The data of the controversy are considerably altered by the recent discovery of certain documents: notably the *Catalogus* of Carmelite Saints, a compendium of the chief events in their lives. Of this list, numerous MSS. are known to have existed by the end of the fourteenth century, and though agreeing in general, they show variants in matters of detail: a fact from which Fr Xiberta argues to the existence of an early fourteenth-century archetype. The import of this argument derives from the unanimity with which all the variants mention, in his Life, St Simon's Vision and the gift of the Scapular. After an exhaustive analysis, Fr Xiberta concludes that all these accounts are based on a single one older even than that embodied in the earliest-known MSS. of the *Catalogus*. His conclusion appears to find support from the intrinsic evidence of this primitive account, which justifies his contention that traditional belief in the Scapular Vision is supported by historical evidence of the first importance.

The arguments in favour of belief in the Scapular Vision are set out in detail in the third part of the book; the great antiquity of the traditional account of the Vision: the unanimity of the several contemporary testimonies: their trustworthiness as established both by intrinsic evidence and confirmed by independent, external evidence: and, finally, the credence accorded to the Vision by contemporaries and the writers of the next generation. Not all will feel that the author's reasoning here has the same force as that shown in the second part of his book.

Although prompted by the occurrence of the Scapular Centenary, Fr Xiberta's book has none of the defects often inseparable from those which are written for a special occasion. It is the fruit of many years of research and of careful study of the voluminous bibliography on the subject; much of the present work, indeed, has already appeared in an earlier book by the author: and authorities, competent in this highly specialized field, have accepted it as the

most complete contribution to its subject which has yet appeared.

Incidental questions, such as the place and time of the Vision, and the actual words used by our Lady, are dealt with in one Appendix: while another contains in their entirety the documents on which the author builds his main thesis.

FR ANSELM, O.D.C.

Spiritual Conferences Based on the Franciscan Ideal. By Theodosius Foley, O.F.M., Cap. Pp. 386. (Bruce, Milwaukee. \$5.)

I CAN hardly imagine a more difficult task than reviewing a book of seventy conferences, and doing justice to material that should be taken only three times a day for a period of a week at a time. A difficult task, but to my surprise I found it not at all unpleasant. Each conference is about 2000 words and at first sight their shortness might incline one to suspect them of being superficial; but as one reads them one is delighted to encounter such depths in so short a space. Such conferences might have been more usefully presented as notes or points; but that is a purely personal preference. All the material is there, for a number of full retreats; each conference is soundly based on dogmatic theology, generously sprinkled with scriptural quotations and references, and above all practical, sometimes to the degree almost of brutality.

The conferences were originally preached by the author during his years as Provincial to the Communities of his Province, but their scope is really much wider than that. Eminently Franciscan they are most suitable for the Friars and Nuns of the great Franciscan family; but with very little adaptation they present subject-matter for a number of annual retreats for any religious community. They range from the Way, Rule and Life of the Friars Minor to a study of all the weaknesses of human nature; dangers from the world, the means of progress, the Vows, Faith and Suffering, the Blessed Sacrament, our Lady, St Joseph and Final Perseverance.

Throughout the conferences, one cannot fail to be struck by their simplicity; so often nowadays as we read or listen to a conference we are impressed by the originality of the preacher, or his eloquence or his strategy; but his message is often lost. Not so here, where Father Foley brings a freshness of thought to things we have often thought about. Nor is he dull, for the very reason that he strikes at essentials. The volume is well produced and will provide in its brown Franciscan cover a most useful addition to the library of those who spend much of their priestly life in advising, encouraging and admonishing our many religious communities.

JOHN BERCHMANS DOCKERY, O.F.M.

Faith Seeks Understanding. By John Coventry, S.J. Pp. vii + 117.
(Sheed & Ward. 7s. 6d.)

IN view of the definite statements of Pope Pius XII in the Encyclical *Humani generis*, Father Coventry has been careful to preface his treatment of the act of faith with a clear and positive acknowledgement that the process of reasoning which has come to be known as the *demonstratio christiana* is valid. There had been much argument in recent years as to the precise meaning of the Vatican Council's definition that miracles and prophecies "are most certain signs of divine revelation". Did the Council mean to define that, without grace, these signs can be recognized by the human mind as proofs of the divine origin of the Christian religion? It would appear that this matter is now beyond question. The Holy Father refers to "*signa externa . . . quibus vel solo naturali rationis lumine divina christianae religionis origo certo probari possit*" and to the error of those who "*rationali indoli 'credibilitatis' fidei christianae iniuriam inferunt*", and to the power of the human reason "*ad ipsius christianae fidei fundamenta signis divinis invicte comprobanda*". It is in the light of these pronouncements that the reader of Father Coventry's work will interpret the author's insistence on the need for God's grace in the judgement of credibility. That grace is available to the seeker after faith is no less clearly implied by the Pope; "*Homo enim sive praeiudicatis ductus opinionibus, sive cupidinibus ac mala voluntate instigatus, non modo externorum signorum evidential, quae prostat, sed etiam supernis afflatibus, quos Deus in animos ingerit nostros, renuere ac resistere potest.*" But the necessity of such grace, given that it is at least physically possible for man to read the divine signs without it, cannot be said to be more than "moral". It seems clear also that in the mind of the Pope the certain recognition of the fact of revelation, which is at least physically possible without grace, is not to be identified or integrated with the act of faith itself, for the assent of faith is declared by the Vatican Council to be beyond man's natural powers. It must therefore be assumed that Father Coventry's thought moves at the factual level: and that, when he writes that "we shall never see the evidence as evidence, never see the signature of God written across the work of Christ, unless God himself prepares our minds", he is concerned less with what the human reason, considered by itself, is able to achieve than with the mysterious operations of divine grace by which the Father draws all men to Christ. In tackling this thorny problem within less than 120 pages the author shows courage and enterprise. Small wonder if some urgent questions remain unanswered.

G. D. S.

GRAMOPHONE RECORDS

An Anthology of Church Music. Second Series. C.LX1379-1390.
(Columbia Gramophone Co. Twelve discs, each 9s. 8d.)

THE first place must be given to LX1380, Byrd's *Ave Verum*, a famous motet already exquisitely recorded on HMV C1606 by the choir of Westminster Cathedral. In a good performance by the choir of King's College, Cambridge, the concluding *Miserere*, which Alec Robertson suggests was added by the composer in sadness at the destruction of the old religion, is rendered with moving pathos. On the reverse side is an equally arresting item, the second responsory at Matins for Easter *Cum transisset Sabbatum* (wrongly labelled *Dum*) by Robert Johnson, a priest and one of the very few Scottish polyphonists of the early sixteenth century. Byrd is also represented by a *Nunc Dimittis* in English and *O God whom our offences have displeased* (LX1381). Merbecke (ob. 1585), the first to modify the ancient chant to the requirements of the prayer book of the new religion, is of more concern to us in a *Benedictus* from his Mass "Per arma iusticie", effectively recorded on LX1379 in Canterbury Cathedral: the reverse side has a sample of the chant. The madrigalist Weelkes has three pieces (LX1383) recorded in King's College Chapel. The remaining items are with an organ accompaniment and one, *This is the record of John* (LX1382), with a consort of viols as well, an attractive disc containing on the reverse Tye's *O come ye servants* and a motet by Hilton. Purcell was better served in the first anthology; his setting of Psalm iii in a Latin version (not the Vulgate), sung in Westminster Abbey (LX1384), is not particularly interesting. Neither S. Wesley's *Ascribe unto the Lord* (LX1386, 7), well sung and echoing lustily through St Paul's Cathedral, nor Stanford's *Magnificat in B Flat* (LX1388) is very significant, perhaps, as a musical composition, but the reverse side of the latter contains some verses from the Liturgy of St James, interesting for this reason and for the light and shade of Bairstow's setting. The pieces by our two most prominent musicians, Elgar and Vaughan Williams, are rendered not too well in St George's, Windsor. The latter's *Lord, Thou hast been our Refuge* (LX1390), in which the familiar *O Lord our Help in Ages Past* is blended, is more representative of his skill than the *Te Deum* of the first anthology, but it is surprising that the editors have not yet given us anything from his great *Mass in G Minor*. The words of nearly all the pieces are in *Words of Anthems*, revised by Dr Fellowes in 1946, and all lovers of church music are indebted to

this musician and to the British Council for a second anthology, which is certainly equal to the first, and may be thought by many to excel it.

Lidhom: *Laudi* (Ericson: Stockholm Chamber Choir), HMV DB1104-5. **Verdaguer-Nicalao:** *La Morte de l'Escòld* (Millet: Orfeo Catalá de Barcelona), HMV DB21075. **Wagner:** *Parsifal* "Good Friday Music" (Moralt: Weber, Ralf, Vienna Philh.), Col. LX1394. **Buxtehude:** *Missa Brevis* (Wöldike: Danish Broadcasting Choir), HMV Z334-5. **Bach:** *Jesus Joy of Man's Desiring* (Lipatti: Piano), Col. LB109. Scottish Metrical: *Psalm 100* (McRoberts: Massed Male Choir), Parl. R.3385.

The Death of a Novice, though not first-rate in execution and recording, does convey a deep sense of mourning coupled with a note of exultation, especially in the final (soprano) flight of the novice's soul, which is deeply moving. The *Laudi* discs are even less happily recorded; it is difficult to discern the language except on the last side which is unmistakably the Latin of Psalm 116, *Laudate Dominum*, an impressive conclusion, though very different from the full-blooded Scottish idea of psalm-singing. Lutherans retained some Latin in their reformed liturgy and notably the *Kyrie* and *Gloria*, a conjunction of two pieces which became known musically as *Missa Brevis*. Buxtehude, an organist much admired by Bach, provides a splendid example on three sides of these discs, and we strongly recommend them to collectors of recorded polyphonic church music, which is hard to come by in this country. On the fourth side is a most pleasing contralto cantata with accompaniment of strings and harpsichord. Bach's chorale from cantata 147 has been arranged and adapted in a number of ways, and it never grows stale. Some may think this rendering of the Myra Hess piano arrangement rather too heavy on the melody, but it is a beautiful record, one of the last Lipatti made. The excellent Wagner record, with the explanation by Gurnemanz of Good Friday's meaning in the passage of Act III—*Nun freut sich alle Kreatur*—will complete the appreciation of those who know this music only in the concert version.

PERMISSU SUPERIORUM

THE CLERGY REVIEW

NOVEMBER, 1951

ARTICLES

PAGE

- (1) Catholic Boarding Schools and Christian Education 273
By the Rev. William Lawson, S.J.
- (2) The Place of the Sermon 283
By the Rev. Illtud Evans, O.P.
- (3) Planning the People's "Holy Hour" 290
By the Rev. J. H. Darby
- (4) Sheep and Shepherd in Holy Writ 295
By the Rev. Cuthbert Lattey, S.J.

QUESTIONS AND ANSWERS

- (1) Parish Priest of Non-Catholic Bride ✓ 304
- (2) Marriage of Communists 306
- (3) Widow's Pension and Marriage of Conscience 308
- (4) Freedom to Marry—Recourse 310
- (5) Mental Reservation Under Oath 312
By Canon E. J. Mahoney

ROMAN DOCUMENTS

- Heroldsbach "Apparitions" 314
- Military Chaplains 314
- The Persecution in Rumania 317
- Episcopal Coat of Arms 318
- Rotal Marriage Causes during 1950 319

BOOK REVIEWS 320

CORRESPONDENCE

- Euthanasia 336

BURNS OATES & WASHBOURNE LTD.

PUBLISHERS TO THE HOLY SEE

28 ASHLEY PLACE, LONDON, S.W.1

Price Three Shillings and Sixpence Nett